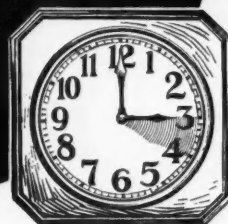


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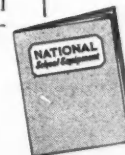
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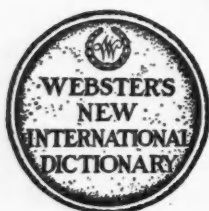
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MILWAUKEE, WISCONSIN

WESTERN OFFICE: 66 E. SOUTH WATER ST. CHICAGO, ILL.
EASTERN OFFICE: 342 MADISON AVENUE, NEW YORK, N.Y.

VOL. 29, NO. 7

DECEMBER, 1929

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Subscription Information—Subscription price, \$2.00 per year, payable in advance. Canadian and Mexican postage, 35 cents, foreign countries, 50 cents. Copies not over three months old, 25 cents; more than three months, 50 cents. Notices for discontinuance of subscription must reach Publication Office in Milwaukee, at least fifteen days before date of expiration. Changes of address should invariably include old as well as new address. Complaint of nonreceipt of subscribers' copies cannot be honored unless made within fifteen days after date of issue.

Editorial Contributions—The Editors invite contributions on Education and on any subject related to the welfare of Catholic schools; e.g., methods of teaching, child study, curriculum making, school administration, school-building construction and upkeep. Manuscripts, illustrations, news items, etc., should be sent to the publication Office in Milwaukee. Contributions are paid for at regular space rates.

We Are Well On the Way



This column is reserved for an occasional chat between ourselves and our reading constituency. Here we shall discuss in a more intimate way some of the things that jointly concern publisher and patron. The patron may wish to know something of the plans and purposes which the publisher has in mind. It is up to the latter to discuss them frankly and without reserve.

When we assumed the publication of the CATHOLIC SCHOOL JOURNAL some months ago, it was with the confidence that we could produce a better publication than had hitherto been produced. This did not argue that the JOURNAL had not always been an excellent publication. But, we proceeded upon the thought that there is such a thing as progress—that today must see an improvement over the things we did yesterday, and that tomorrow we must do better than we did today.

In brief, there is always room for improvement. The first problem which confronted us was that of choosing authorship. New sources of securing acceptable manuscripts had to be opened. We were determined to get away from reprint material. We wanted every line to be original.

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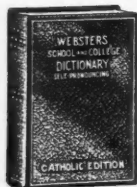
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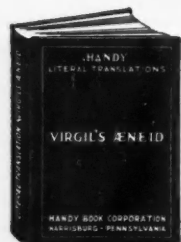
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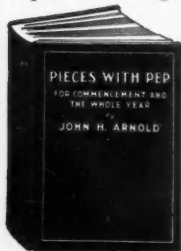


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The CATHOLIC SCHOOL JOURNAL

Vol. 29, No. 7

DECEMBER, 1929

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Education and the Incarnation*

Edward A. Fitzpatrick

GOD became Man!
"For God so loved the world, as to give His only-begotten Son, that whosoever believeth in Him, may not perish but have everlasting life." This is the essence of Christmas. This is at the heart of Christianity. No wonder those shepherds on the Gallilean hills rejoiced to hear the tidings of great joy. No wonder an angel came to Mary to announce her high privilege. No wonder wise men from the East came to do the Child homage. Still less is there wonder that a Herod should want to kill Him.

But these extraordinary happenings anticipating, accompanying, and following the birth of Christ, seem to have been utterly forgotten. This Child lived for 30 years in the bosom of a Jewish family, in an obscurity almost complete except for the things a loving mother kept in her heart.

Then echoing almost the extraordinary events of His seed time, He Himself announces that He is sent from God the Father, that He Himself is divine, and in His own language—"I am the Way, the Truth, and the Life. No one cometh to the Father but by Me." In fact, said He, "I and the Father are One." "I am the Living Bread which came down from heaven, which if any men eat he shall live forever."

Such statements will recall the 20-century-old story of Christmas and the Incarnation. Why discuss it in an educational journal? For the simple reason that the Incarnation has a tremendous educational significance, which it will be our purpose to state.

God became man. And what does the God-man coming straight from God tell men. "Be ye therefore perfect, as also your heavenly Father is perfect." (Matt. v, 48.) Now what is this perfection of human life which is like the Heavenly Father's—an obviously impossible ideal for merely human beings, if not an incomprehensible one? But it is made more concrete and brought within the comprehension of man by the Incarnation. St. Paul says our ideal is the "full measure of the stature of Christ." Christ is not only the "way" and the door, but He is the example. He is the model for the ordinary human being, enveloped in the same complex of human relations, running the whole gamut of human problems (except sin and ignorance): emotions, trials, temptation, social service, and suffering, and what men might otherwise call an ignominious death. To follow Him is a comprehensible ideal within perhaps the possibility of human achievement. Thomas à Kempis opens his *Imitation of Christ* with this paragraph:

"He that followeth Me, walketh not in darkness," saith the Lord. These are the words of Christ, by which we are taught to imitate His life and manners, if we would be truly enlightened and be delivered from all blindness of heart. Let therefore our chief study be to meditate upon the life of JESUS CHRIST."

The practical precept, which men in all ages have attempted since the time of Christ, for carrying into effect the command to be perfect is contained in the summarizing phrase, "Follow Me" (John xxi, 19). It is stated more fully in Matthew, "If any man will come after Me, let him deny himself, and take up his cross

*In this editorial I borrow certain paragraphs from my book, "The Foundations of Christian Education" just off the press.—E. A. F.

and follow Me" (Matt. xvi, 24). The same idea is elsewhere phrased in various ways: "For I have given you an example, that as I have done to you, so do you also" (Matt. xiii, 15), and again: "This is My commandment that you love one another as I have loved you" (John xv, 12). And St. Matthew says, "Take up My yoke upon you, and learn of Me, because I am meek and humble of heart" (Matt. xi, 29).

It is a tremendous pedagogical asset to have the embodiment of the Christian ideal in a winsome, simple, and great personality. In our experience, during 20 Christian centuries and the centuries before, there has been achieved no more simple, better, or more effective means for the moral improvement of men than the living ideal of the God-man of Galilee. No living personality ever embodied so completely the idea, no fiction of man's imagination has approached Him. Twenty Christian centuries are at once a reflection of that personality, and the proof of its influence.

Now the essential method of the educational process according to Christ was living. The individual was making a life, he was organizing his life, that he "might have life and have it more abundantly." Man was the architect of his life and his fate. Christ's commands were given in imperative sentences: Follow Me. Pray. Repent. Deny yourself. Sell your goods. Take up your cross. Forgive. Love. Be baptised. Do this in commemoration of Me. This is the method and curriculum of the Christian life. "Not everyone that saith to Me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doth the will of My Father" (Matt. vii, 21). And so Christ says: "Every one therefore that heareth these My words, and doth them, shall be likened to a wise man that built his house upon a rock" (Matt. vii, 24).

Recent educational literature makes it appear almost a modern discovery, a distinguished characteristic of modern education that life is the great teacher, and that education is a kind of living. Froebel, with his "Come, let us live with our children," is credited with this 19th-century discovery, and is frankly the inspiration of the "moderns." But it is essentially a Christian teaching and in the "Education of Men," the analogies are based on the life and teaching of Christ. The contemporary "progressive" schools make much of their effort and of their theory to make living the essential characteristic of the educational process. And Dewey summarized much educational criticism of our schools in his statement, "But the school is not a place where the child lives." It should be noted in Christ's scheme

that it is not merely living, but it is living according to the will of God, or in imitation of Christ. It is a life of service, a life according to an ideal — the full measure of the stature of Christ.

Who is the Christ? Is all power given, as the Gospel says it is given, to Him, because He is the Galilean, the Son of Mary of the line of David, the Prophet, the King of Israel, the King of the Jews? No not merely because He is these, but primarily because He is also the Holy One of God, the son of the Most High God, in fact, in the language of God, (according to the Gospel) "My beloved Son in Whom I am well pleased" (Matt. iii, 17). He is greater than Solomon or Jonas; He is the fulfillment of prophecy. He is the Lord, the Master, the Christ of God; He is our Savior, and Redeemer; the Light of the World, and the source of life, full of grace and truth. He is the Lamb of God Who taketh away the sins of the world.

So likewise to the Jewish Saul become the Christian Paul, Jesus is all in all. He is the Christ; he is both Lord and Christ. He is the foundation and of other foundation there is none. He is the head of the corner, rejected by the builders. He is the Mediator. "For there is one God and one mediator of God and men, the man Christ Jesus: who gave Himself a redemption for all, a testimony in due time" (I. Tim. ii, 5). He is the high priest and the means of redemption. The sending of Christ by the Father "was the eternal purpose which He hath brought to pass in Christ Jesus our Lord, in Whom we have assurance, and through faith in Him confident access to God" (Eph. iii, 11). And if we suffer with Christ, we are the children of God and joint heirs with Christ, and so Paul says proudly and gladly, "I am not ashamed of the Gospel (of Christ), for it is the power of God bringing salvation to every one that believeth, to Jew first, and then to Greek" (Rom. i, 16). And he urged the Corinthians to take a pattern from him, (as given in the Vulgate reading) "Be ye imitators of me, as I am of Christ" (I. Cor. xi, 1).

There is the educational ideal which has been transforming the world for 20 centuries. It is still an active force among men. Christ is the Ideal. In these unkingly days He is King. Believe in Him thoroughly and you will

change the face of the world — and you shall have everlasting life. To the question asked of Peter, "Whom do men say I am?" You must answer, "Thou art the Christ, the Son of the living God." Paul's insight must be yours: "Foundation can no man lay other than that which is already laid, which is Christ Jesus." You must become the "fool of Christ" as did St. Francis Assisi.



Christ and the Child

Sister M. A. Merici, S.S.N.D.

"A Child is born to us, and a Son is given to us."—*Isa. ix. 6.*

Suffer the little children to come unto Me, and forbid them not. For of such is the Kingdom of God."—*Mark x, 14.*

ONLY a few short days and Christmas will again gladden the hearts of the little ones. No other feast appeals so strongly to the heart of a child, no other has for him such an irresistible charm, no other brings to him so much love and so much joy. Christmas has been rightly called the festival of the children, for its message is preeminently the children's message. The supernatural light that gleams in the innocent eye of the child; the winsome smile that brightens up his countenance; the sincere expressions of joy that fall from his lips, as he gazes upon the little Christ Child—all give evidence that the child has caught the message of love, and peace, and joy, which the Savior brought into the world. "The goodness and kindness of our Savior has appeared"—*Titus iii. 4*; the "Infant of Eternal years" has come down from heaven, because it is His "delight to be among the children of men."

"A Child is born to us, and a Son is given to us," the Church sings in the Introit of the third Mass on Christmas Day. Why did Christ, the God of Eternal Wisdom and of Infinite Greatness, appear here on earth as a child? Why did He empty Himself of His greatness, and clothe Himself with littleness? For various reasons: To inspire men with love and confidence. Who could look upon the Infant Jesus, "the most beautiful of the sons of men," without being captivated by His goodness and benignity, without being charmed by His sweetness and gentleness? Furthermore, Christ clothed Himself with the lowly vesture of infancy to teach men the virtues of spiritual childhood, virtues so necessary for all who would be saved: "Unless you become as little children, you shall not enter into the Kingdom of Heaven."—*Matt. xviii. 2, 3.* The reason which above all others invites our consideration at the present time is this: Christ came to reinstate the child in his rightful heritage.

What is the Child?

What is the Child? is a question that is occupying the minds of many educators today. The twentieth century has been called the century of the child, because during the past decades much thought and time have been given to the so-called science of child study. In our modern pedagogical literature we read much about child psychology, about the child-centered school,

about the child's having become the center of gravity in the school, etc. Progress has been made, it is true, in the study and appreciation, as well as in the development and education of the child; nevertheless, it must be admitted that twenty centuries ago Christ, the Great Teacher of mankind brought into the world a new world view and a new system of values, and thereby definitely answered the question, What is the Child?

Let us go to the manger, and ask this question of the newborn Babe of Bethlehem, who has come to lead all men to salvation. "A little child shall lead them."—*Isa. xi. 6.* This Infant God will answer us from the depths of His Divine Intelligence, that every child is a creature of His Omnipotent Power, a being whose soul is an image of His Heavenly Father, purchased at the price of His own Precious Blood, and destined to be eternally happy in the possession of God. For the salvation of that soul, as Father Faber says, it was necessary "that Jesus should be born, teach, act, pray, merit, satisfy, suffer, bleed, die. It was necessary that there should be a Catholic Church, faith, sacraments, saints, the Pope, and the Sacrifice of the Mass, for that one soul. It was necessary that there should be a supernatural gift, a marvelous participation of the Divine Nature, called sanctifying grace, preventing, accompanying, following, and efficacious, else that soul cannot be saved. Martyrs must die, doctors must write, Popes and councils must expose and condemn heresy, missionaries travel, priests be ordained, for the safety of that single soul." (All for Jesus, pp. 92, 93.)

Can there be any doubt, then, of the inestimable value of the child? Christ saw in every child latent specific powers, potentialities for moral and intellectual development, capacities for being influenced by external factors. He saw in every child a soul so infinitely precious, and so infinitely worthy of love and reverence, that the Heavenly Father found it worth while to appoint a prince of the celestial courts to protect him from the wiles of the enemy: "See that you despise not one of these little ones; for I say to you, that their angels in heaven always see the face of My Father Who is in heaven."—*Matt. xviii. 10.* He was deeply concerned about the welfare and happiness of the little ones. He sympathized and rejoiced with them, understood their needs and difficulties, because He Himself, in His ineffable condescension, had wished to pass through all the stages of childhood, though still remaining the God of Omnipotence.

Christ Loved Little Ones

Christ's love for the little ones is manifested in various incidents recorded in the Gospels. The first fruits

of Christ's Redemption were children — the Holy Innocents, who suffered martyrdom for His sake. The precious sacrifice of their sinless lives was, indeed, a fitting gift for the Infant Savior, Who had come to merit for them eternal salvation. With the exception of St. John the Baptist, whom Christ had sanctified already before his birth, all the other saints of the New Testament who suffered martyrdom for their faith in Christ, received this grace only after the death of Christ Himself. For the children, His favorites, the Savior anticipated, as it were, the time and merits of His Redemption.

Another proof of His predilection for the little ones is evident from the fact that one of the miracles which Christ performed in behalf of only a chosen few; namely, the resuscitation of the dead, He wrought for a child. The evangelist tells us that when Jairus came to beg Christ to lay His hand upon his child that she might live, "Jesus, rising up, followed him with His disciples." Why this eagerness, this immediate compliance with the father's wish? May we not imply that it was because of Christ's special love for children? When the sisters of Lazarus sent for Him, that He might restore their brother to health, He delayed His journey to Bethany, for two days, as the Gospel tells us: "He still remained in the same place two days." But not so in the case of this little child. This young and innocent girl, called back to life from the very threshold of heaven, was the joy and consolation of her parents, and with her all the happiness and sunshine of the home would have gone. Perhaps the Savior restored her to life that she might brighten the toilsome days of her dear parents, smooth the rough ways of life for them, and become the harbinger of peace and blessing.

Repeatedly, we are told, Christ freed children from the evil spirit, as is recorded of the daughter of the Syrophenician woman, and of the son whose father brought him to the Master after His disciples had not been able to drive out the devil, who had been molesting the poor child for some time. Christ's pure and holy Heart went out in tender sympathy to these troubled souls, and His ardent love for them could not endure that they should be under the sway of one who was their mortal enemy. He wished "to come and take His rest" in the garden of their souls.

How lovingly Christ defended the little ones against the indignation of the Jewish chief priests and scribes, is related in St. Matthew's account of His triumphal entry into Jerusalem: "And the chief priests and scribes, seeing the wonderful things that He did, and the children crying in the temple, and saying: Hosanna to the Son of David; were moved with indignation and said to Him: Hearest Thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and sucklings thou hast perfected praise?"—xxi. 15, 16.

The praise and admiration of these little ones, because of the spontaneity and facility with which it was

given, pleased the Savior, and was as sweet to Him as the hymns of glory sung by the celestial choirs. The pure soul of the child is "an instrument attuned to the note of praise," and the Hosanna's of the little Hebrew children spoke to Christ of a heaven-born instinct, which He would not silence nor suppress.

Little Ones Loved Christ

Nothing was more attractive to Christ than the hearts of children. Their winsome ways were sweeter to Him than the fragrance of the sweetest blossoms. Their rippling laughter and childish prattle was heavenly music to Him. Their holy innocence and charming simplicity captivated His Heart. That is why He permitted them to approach Him more closely than He allowed anyone else to do. He fondled and caressed them, and was never too weary and fatigued to devote His time and attention to them. Children readily feel who loves them, and quickly respond to affection. Christ's love for the little ones was, therefore, promptly reciprocated by the happy Galilean children whose great privilege it was to possess Him as their Divine Friend.

We are told that on one occasion the disciples attempted to keep the children from the Savior. The shades of dusk had already settled over the hills and valleys of Galilee, and the evening sun slowly was sinking in the west. In consequence of the exertions of the day, the Savior was much fatigued, and had gone apart "to rest a little" together with His disciples. Scarcely was He seated, when a number of mothers approached Him with their little ones, that He might bless them. Affectionately Christ took the children in His arms, embraced and kissed them, and laid His hands upon them in loving benediction. With their sweet, simple faith and loving, childlike trust, the little ones clung to Him, climbed upon His knee, and told Him all the joys and desires of their innocent hearts. Memories of His little home at Nazareth, of His holy childhood, of His dear Blessed Mother, and loving foster father must have come to the Savior as He watched the romp of happy little feet, and listened to the babbling of "loosed tongues."

Was it perhaps, the contemplation of this beautiful picture that inspired the poet, Francis Thompson to write:

"Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of heaven and just like me?"

The disciples tried to send the children away, but the Master chided them and said: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Amen, I say to you, whosoever shall not receive the Kingdom of God as a little child, shall not enter into it."—*Mark* x. 14, 15. What a revelation of the tenderness and love of the Heart of Christ! What graces He bestowed upon these little ones — graces that would help them to remain

good and innocent. He sanctified them, ennobled them, and rendered them worthy of respect and reverence.

Christ thus set an example to all whose privilege it is to have any dealings with children. In order to encourage them to imitate His divine example, He says: "Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward."—*Matt.* x. 42. Why receive a reward for so seemingly insignificant an act? Because Christ considers every act of charity performed with a good intention, as done to Himself: "As long as you did it to one of these My least brethren, you did it to Me."—*Matt.* xxv. 40.

And to those who might become a stumblingblock to the little ones, He addressed these words: "See that you despise not one of these little ones. It is not the will of your Father, Who is in heaven, that one of these little ones should perish. He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depths of the sea."—*Matt.* xviii. 10, 14, 6. He would have all souls imitate children in their purity, simplicity, and sincerity: "Unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven."—*Matt.* xviii. 3. The revelation of Christ in its simplicity and truth is intelligible to the simple and sincere, the pure of heart and humble: "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones."—*Matt.* xi. 25.

Christian vs. Pagan Practices

Since the coming of Christ the child occupies an entirely different position in human society from that which he held among the ancient pagan nations. History tells us how little the child was esteemed, and how cruelly it was often treated in pre-Christian times. We read, for instance, of the horrible practice of sacrificing children to the heathen god Moloch. The poor innocent victims were first killed and then burned, to satisfy the lust and passions of corrupted men.

What a contrast between the old pagan estimation of the child, and the enlightened view of Christ! Christ valued the individual soul as the image of God, and revered the body as the habitation of this immortal soul. Every human soul is to be a supernatural world, a temple of God. By the work of His Redemption, Christ merited supernatural grace for all men. This grace is infused into the soul in baptism, in consequence of which the child becomes a member of Christ, and partakes of His Divine Nature, just as a wild olive is ennobled by being grafted into a good olive tree, as St. Paul says: "Thou, being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatness of the olive trees."—*Rom.* xi. 17. Such are the souls, the precious treasures intrusted to the Christian teacher. "Suffer the little ones to come unto Me, and forbid them not," is the pleading admonition

which the dear Christ Child addresses to the thousands of teachers engaged in the field of education. To them is allotted the work of saving the souls of children and of leading them to God. Theirs is a holy vocation, a truly angelic occupation; nay more, a divine work. St. Denis, the Areopagite, says: "Of all divine things, nothing is more divine than to cooperate with God in the salvation of souls."

Christ and the Teacher

Christ is the Ideal of all Christian teachers. It is after this Divine Model that they should endeavor to regulate their conduct toward the child. If they see in the little ones Christ's own little brothers and sisters, heirs to eternal glory, it will not be difficult to love them with an unselfish, self-sacrificing charity, and to manifest a tender affection and devotedness toward them. They will rather become eager and zealous to enlighten the minds of these little ones with the saving truths of religion, to inspire them with lofty and noble ideals, to instruct them in the sublimity of their destiny, and to help them make use of the means which will aid them in attaining their end.

During the blessed Christmas season, every teacher ought to renew herself in the spirit of her sacred calling. The contemplation of the sweet Christ Child eagerly and tenderly extending His little arms toward the children, ought to inspire her with a holy eagerness to suffer these children to come to Him, Who has sanctified and ennobled childhood, and has shed so wonderful a light on the child and on child nature; Who by His doctrine and example reinstated the child in the possession not only of his rightful spiritual inheritance, but in the possession of his lawful social inheritance as well.

The modern world needs again the light of Christ, to teach blinded parents and educators the value of the child. "In the fullness of time," when the world needed Him badly, to bring the light of Faith and Love to the hearts of men, Christ came in the simplicity and sweetness of childhood. He will gladly come again, and be born in the hearts of men, if they will open to Him on Christmas Day. He will come with great joy into the hearts of His little ones, to sanctify and bless them, to make them happy for time and eternity.



WHO ARE THE SUBNORMAL

In the June issue of the JOURNAL, appeared this heading: "Special Education for the Subnormal." Who are the subnormal? St. Thomas was called the "Dumb Ox" by his colleagues who were far inferior to him. Some children may be shy and speechless because the spirit has been crushed out of them. Many girls return home weeping because they were ridiculed by some snobbish rich girls on account of their humble attire. Gems are found at the bottom of the ocean, and only expert divers can find them. So expert teachers find gems in some children who appear subnormal. As to those who are really abnormal, they should be in a class by themselves, since they retard the progress of the normal ones.—*Rev. Raymond Vernimont.*

Winnetka System in Operation

Sister M. Clotilda, S.S.J.

EDITOR'S NOTE. A number of plans have been devised for getting away from the conventional method of making assignments and conducting recitations; the Winnetka System is one of these plans. Sister M. Clotilda gives us a brief outline of her experience with this system in the primary school of the teacher-training department at Nazareth College, Nazareth, Mich. The author explains the workings of the system and gives some definite results it has accomplished for pupils and teachers. Perhaps some of our readers will see where certain features of the plan could be adapted to conditions in their own schools.

THE first three grades form one unit of the teacher-training department at Nazareth College, Nazareth, Mich., conducted by the Sisters of St. Joseph. Three rooms — recitation, assembly, and workshop — separated by glass partitions, are at the disposal of this group. In each room there is a critic teacher who supervises the work of the children and the student teachers.

Equipment

The workshop is equipped with: 1 removable sand table; 1 miniature Lincoln log-cabin set; 1 set Trace building blocks, 534 pieces; 2 sets Bradley toy animals; 1 set liquid measures; 1 set dry measures; miniature globes; Perma-Kraft-Dry used for molding permanent objects; Permoplast in various colors.

The assembly room is equipped with: Oak-top tables; hygienic primary oak chairs; standard combination bookcases; movable blackboards and bulletin boards for use of teachers and pupils; nature chart;

library of 465 books, including supplementary readers; victrola and piano for teaching of music appreciation.

The recitation room is equipped with movable desks and charts. On the walls are appropriate and attractive pictures such as The Madonna, Children of the Shell, Age of Innocence, Spring, for the purpose of stimulating the finer emotions and developing a sense of the spiritual and the beautiful.

The children have for their use: Reader, basic, Misericordia; speller, Merrill (new), Jone's, Washburne Individual; arithmetic, My Work Book, Washburne Individual; Arithmetic Tests, Lennes; English, Open Door (unit plan); Geography for Beginners, Shepherd; Palmer Method manuals and progress folders; instructive addition, multiplication, subtraction, and short-division cards; score cards and goal books.

Objectives General and Specific

The Winnetka System provides for both individual and group work. Through it the slow child receives more attention and the child of superior intelligence a greater opportunity for rapid advancement.

The acquisition in the most effective and the most economic way of facts and skills is in constant view. Through self-expression and the proper social environment, the children live happy lives. Through the opportunities provided for initiative, individual responsibility, and self-reliance characters are developed and made



RECITATION ROOM, PRIMARY SCHOOL, NAZARETH COLLEGE

Movable desks and chairs are the basic features of this recitation room. The walls are adorned with attractive and inspiring pictures

strong, and through self-directed study and self-teaching material, progress is encouraged, and a mastery of the problems confronting them gives them a self-satisfaction which means happiness.

Activities

As the children enter the assembly room they look to the teacher's bulletin board for the list of the day's activities. Silently they proceed to their various duties.



ASSEMBLY ROOM, PRIMARY SCHOOL, NAZARETH COLLEGE

The assembly room is a sort of main office for the children. Here they find a list of the day's activities on the bulletin board. The room is equipped with chairs, tables, blackboard, nature chart, library, victrola, piano, etc.

The work suggested may be the development of a project which may entail a week's work for a group; it may be a testing of previous work in spelling; it may be the preparation of a reading lesson for dramatization; or it may be the writing of a report on a story that has been read. Work just to keep the children busy is never given; the work is always instructive.

Supervision and tests are substitutes for the traditional recitation. Each child assumes a personal responsibility. He budgets his own time. As there is no marked grade division, the child advances at his own rate of speed; in other words, promotion is continuous. Unlike the traditional school with its set program for the term, each day and each group has its own program. At least 60 per cent of the time is spent in individual work. In the first grade, the first few month's work is mostly group reading. The group who began this work in September, 1928, were able to present a list of twelve books read by the end of the first semester.

In composition no attention or very little attention is given to structure, the main objective being to secure freedom of expression, and intelligent interpretation of the matter previously discussed or read. The children are given a list of books containing helpful material,

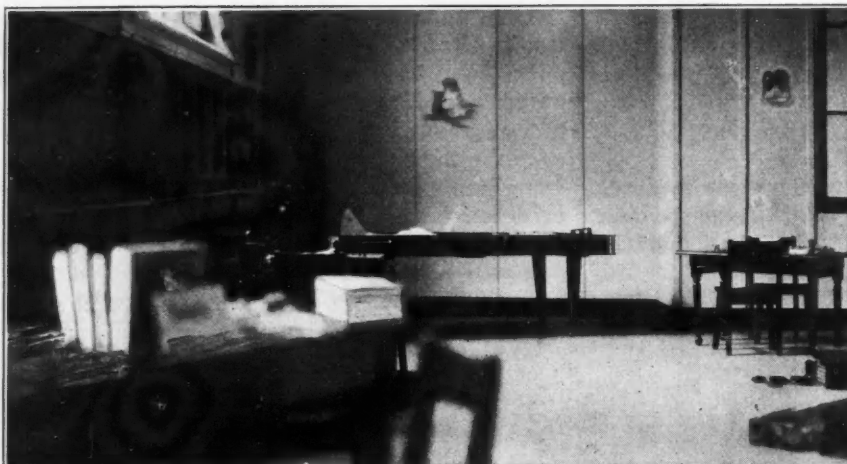
and they do the rest. The pupils work in pairs in spelling. Two periods of the day are set aside to help the individuals who have found difficulty in solving their arithmetic problems and two days of the week are given to testing by the teacher the children's ability to grasp and solve the tasks of the week.

A visitor to this group is impressed with the independence, the self-reliance, the interest, the energy, and the businesslike way the pupils work up to their goals. Nothing distracts them from the object of their immediate interest. Visitors come and go unheeded: each individual goes about the room unnoticed by the others, and yet all are interested in the same end. And the problem of discipline is eliminated. The work is presented in units. Each child marks his own work as he progresses. This in turn is checked by the teacher, who thus holds the child's marking to a high standard of reliability. When the child has completed a unit of work he indicates this on a chart or graph on the bulletin board and in his goal book.

For Student Teachers

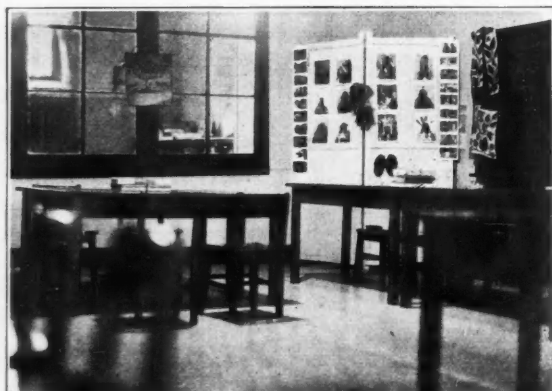
As a preliminary step in the training of teachers, an orientation course is offered. The course is paralleled with observation in the various grades or high-school classes. This is for the purpose of guiding the candidate in the choice of the field for which she is naturally adapted or for which she has a natural inclination, thus increasing the possibility for greater efficiency and better results in the teaching profession. Our past experience has been that the prospective teachers have selected invariably any work but the primary grades. Since the adoption of the Winnetka System in the early grades (1927) the difficulty is to limit the numbers who choose this field, so attracted are the student teachers to this method of procedure.

After the prospective teacher has observed the work of the critic teachers for six weeks, she is gradually introduced into the various activities — helping individuals solve their problems, directing them in their reading, or guiding them in their workshop activities. After six weeks of what we term participation, the young teacher is given the responsibility of a group, for example the X group in arithmetic and spelling. As soon as the student teacher gives evidence of her ability to master this situation, she is given the opportunity of



WORKSHOP, PRIMARY SCHOOL, NAZARETH COLLEGE

Here are provided the tools and materials the children want for their "work": Sand table, log-cabin set, building blocks, toy animals, liquid and dry measures, etc.



A corner of the recitation room with a close-up view of pictures illustrating the current topic of study. Note the informality

being responsible for the whole group at different periods of the day. By the end of the year the student teacher has at some time or other come in contact with each phase of the work.

Each Saturday the critic teacher holds conferences with the student teachers under her guidance. She presents each student teacher with a card which indicates the work for which she will be responsible the following week. Problems are discussed and difficulties are cleared up. At stated times of each day the student teacher confers with her critic teacher. Lesson plans are checked and suggestions for improvement or words of encouragement are given.

An Illustration of How the Programs for Each Group Vary from Day to Day

Group 2

Opening — Religion
Drill work, 2x and 2y
Individual-help period
Play period
Reading, 2x group

Arithmetic, 2x and 2y groups
Reading, 2y
Writing
Spelling, individual help
Picture study

Supervised silent reading
Gymnasium

Group 3

Religion
English
Individual help
Play period
Reading, reports on outside reading
Individual testing
Spelling, classwork
Letter writing
Writing
Hygiene
Civics
Arithmetic, classwork
Arithmetic, individual instruction
Seatwork, supervised
History stories
Study projects
Silent reading, library
Geography

Accelerates Student Progress

Some of the children from the city schools attend our summer classes in the primary department. This summer three tests, McCall Standard Lessons in Reading, were given to the two groups, those who had been in the Winnetka system during the year and those who had not. Some of the scores were as follows:

Third Grade

Winnetka Group	City Group
6.9	4.3
6.8	4.2
5.9	3.0
5.7	2.3

This great difference in scores obtained throughout the entire group. The scores indicate the superiority of the Winnetka group in reading ability. The child who scored 6.9 is but seven and a half years of age. She enrolled in September, 1927, as a member of what is generally designated as second grade; she is now ready for fourth grade work. Another child who started in the first grade, September, 1928, also did excellent work and is ready for the third grade. These are a few specific examples of the results achieved in this department.

Benefit to Teachers

The question naturally arises: Is a teacher who is trained in this system under such ideal conditions successful in schools where this plan is not used and in schools with less favorable conditions? In comparing the teaching records of teacher graduates of both types, we find that the Winnetka graduate has greater ingenuity, shows greater initiative and independence, can better adapt herself to all situations, and has less disciplinary problems to solve than the teacher who was trained in the traditional school. Last year we kept in touch with the principals and supervisors of the schools in which were engaged the graduate teachers — ten in

number, including both Sisters and lay teachers — who had completed their training in June, 1928. The returns were quite encouraging. Though some of the teachers were in rooms of large enrollment and with poor facilities, their ratings were high. The demands of principals for more teachers of this type is a sufficient evidence of the superior qualities of the Winnetka-trained teacher.

A follow-up of the young teacher in her first year of the teaching profession has proved most beneficial to her. The recent graduate is advised and encouraged to seek needed assistance and guidance, and the super-

visor of the training department willingly and generously gives of her time and counsel. A splendid spirit of confidence and understanding obtains between the supervisor and the student teachers.

Inference

As yet our school is too young in the experiment to predict with finality future outcomes; however, if present achievements are any indication of future results, we have reason to believe that the Winnetka System will furnish very efficient teachers and self-reliant pupils, and shorten the time of elementary grade work.

The First Commandment¹

Sister Mary Agnesine, S.S.N.D.

THE plan to be followed in this and succeeding lessons, is the one outlined in a study of the Eighth Commandment which appeared in the November number. According to this plan, each pupil is expected to participate in solving the problems, in submitting new problems and experiences, and in making comments and suggestions for the benefit of the class. Two distinct advantages should be derived from such a method: In the first place it should bring to light some of the erroneous opinions frequently held by pupils in regard to the simplest, oft-repeated truths of religion; and secondly it offers opportunity to weigh and compare values, to interchange opinions and experiences, and so to become more deeply impressed with the lesson under discussion.

Experience has shown again and again that although pupils may know the truths of their religion very well, they often fail to apply them at the proper time. A group of seniors, most of whom had attended various Catholic schools all their lives, were discussing a play in which the hero, a criminal, lies about his identity, in order to shield his family from disgrace. One of the group raised the question as to whether he was justified in telling lies, and the great majority of pupils emphatically held that he was justified because he did it for so worthy a motive. It was only when they were asked whether they had ever heard it said that even if we could save the whole world by telling a single lie, we would not dare to do so, that they realized the mistake they had made. It must be remarked that the teacher herself did not ask the question as to whether the lies were justified or not, and also that the discussion did not take place during religion class. Results would probably have been different under the latter circumstances.

¹For pupils of the upper grades.

Approach to Discussion-Group Method

It may be in place to repeat here what has been said in another lesson; namely, that the teacher who wishes to make use of the discussion-group method, must approach the work with a great deal of sympathy and understanding and must be sure that she possesses the confidence of the children. An expression of surprise or of horror on the teacher's face when a pupil unconsciously and in good faith expresses an erroneous opinion, may forever kill the desire to contribute further to the class discussion. It must be understood, also, that the discussions be serious and purposeful, and *that definite conclusions be reached*. A simple, specific resolution, after the serious consequences of a fault have been pointed out, and a prayer in the end for God's assistance, will serve to give emphasis to the lesson in hand.

Helping to Spread the Faith

The First Commandment offers splendid opportunity to bring home to the children the duty of the Catholic layman to help spread the Faith. If they are deeply impressed with the fact that our Faith is the most precious treasure we possess, then they will surely want to do all in their power to make that Faith known to others. Most children take a very active part in foreign-mission work and delight in doing their bit for the spread of the Faith in other lands. They should also know something about the great Catholic lay organizations in our own and other countries; such as the National Council of Catholic Men, the National Council of Catholic Women, the Catholic Truth Society, the Central Verein, and others, and should be encouraged to bring in reports of the work being done by these bodies. In this way they will be better prepared to join the ranks of lay apostles when the time is ripe.

Use of the Bulletin Board

The work done by the discussion group should be supplemented by stories, dramatizations, and interesting and instructive articles placed on the bulletin board. Here it is that the Catholic Press should come in for its share of attention. The Catholic newspapers and magazines are full of items pertaining to Catholic life and action. Just a few items of recent date have been selected for mention here. They are such as pertain particularly to the Commandment under consideration: "British Premier Takes Slating for Church Joke — Macdonald Witticism in Canada Hotly Resented by London Catholic Press." "Miss Hawks Hits Vulgar Cartoon on Lateran Pact — N.C.W.C. President Protests to Magazine Editor on Offensive Pictures. No More Cause for Complaint, He says." — The Catholic Bulletin, St. Paul, Minn. "The 'Chain-Letter' Madness." "The Stupidity of Many Superstitions." — Truth.

Such articles as these bring the children to a closer realization of the fact that the lessons in the Catechism class are lessons of everyday life and not a thing apart. They will help them to apply these lessons in their daily experiences and to glory in the fact that they are a part of that great body of men and women whose Catholicity is not a thing to be put on when convenient, but part of their very flesh and blood.

Further Suggestions

A special day could be set apart for a program of stories, hymns, literary selection, etc., pertaining to the commandment studied. A few selections are submitted herewith, although there is a great deal of material available in almost any teacher's library. The Catechism lesson proper follows as a final summary of the conclusions that have been arrived at in the various discussions.

"I am the Lord Thy God. Thou shalt not have strange gods before Me."

Problems for Discussion

1. Michael is at a meeting of his club and hears the boys ridiculing the Catholic faith. He is the only Catholic present. Has he any obligations? He has attended the Catholic school for eight years, but now he does not seem able to find an answer to their questions. What, do you think, is the trouble?

2. Mildred finds a book which speaks against God and religion and causes her to doubt her faith. She reads it secretly in order to find out, as she says, what others think about religion. Is she allowed to read such a book? Is anyone ever allowed to read such a book? Suppose a learned and holy priest would read it, would he be committing a sin? On what would that depend? What should Mildred do in regard to the doubts that enter her mind about her faith?

3. You are offered work as a clerk in a drug store, provided you are not a Catholic. May you accept?

4. Bess loves her parents very much. They have been very good to her and have given her everything she de-

sired. At school she learns that she must love God more than any one else. She is troubled because she believes she loves her parents more than God. She asks you about it. Can you help her?

5. You find a poor man alone in a hut. He is very ill and you advise him to make his peace with God. He tells you that his sins are too great to be forgiven. What sin does he commit by entertaining such thoughts? What would you tell him? Could you give him an example of great sinners who were forgiven by God because they repented sincerely?

6. Your parents attend a funeral service at a Protestant church and wish you to go along. May Catholics attend such services? Would they be allowed to attend any Protestant services? Catholics are eager to have Protestants come to their church; why should they not return the courtesy?

7. A young man is leading a very sinful life. He realizes that he should change his ways and make his peace with God, but he always tells himself that there will be time enough tomorrow. What sin does he commit?

8. Mary is in serious trouble and becomes discouraged. She wishes that she would die. May she entertain such a wish? May people ever wish to die? Under what circumstances?

10. Henry and George are walking along the street when they suddenly meet with a gang of rough boys. The boys stop them and ask them whether they are Catholic. Must the two tell them? What is the reason for your answer?

11. Mr. Hill, a Catholic, is at a hotel with some of his friends. It is Friday and they all order meat for dinner. May Mr. Hill eat of the meat? Suppose Mr. Hill does not bless himself before meals, because he is ashamed to do so, does he commit a sin? Explain.

12. Sue and Jane go to the fortune teller "just for fun!" The fortune teller tells Sue something which really comes to pass shortly afterwards. Sue asks you what you think about it, What would you tell her? Did the girls do right by going to a fortune teller?

13. Jack never went to any other but a good Catholic school. He seemed to be a good boy, but shortly after he went to work he lost his faith. What, do you think, might have been the cause?

14. Someone sends you a chain prayer and tells you that you will be visited by some terrible calamity if you do not say it and help to circulate it. What should you do about it? What sin do you commit by believing in such things? Mention other superstitions you know about.

15. A neighbor of yours tells you that he went to the spiritualist and there spoke to his dead wife. Do you think that possible? How could such a thing happen? Do magicians practice their art through supernatural means, ordinarily? Would you be allowed to see a magician perform? Do you know that there is a Jesuit Father (Father Heredia) who can perform nearly all of the tricks which are done by the greatest magicians and even by would-be spiritualists? Is a Catholic

allowed to consult a spiritualistic medium? Why not, if he does not believe in him?

16. Catherine takes her Protestant friend to church with her. They kneel before the statue of the Little Flower to pray. Ellen, Catherine's friend, asks whether the saint could really hear her, being that it was only a statue after all. What shall Catherine tell her? Ellen's mother says that Catholics do wrong to adore statues. What do you say?

17. You have a rosary that was blessed by the Holy Father. It is valued at fifty cents, but a friend offers you \$5.00 on account of the blessings it bears. May you accept the money for the rosary? May you accept any money? May you give it to your friend as a gift?

18. Louis wears a four-leaved clover for good luck. You laugh at him, but he says you are just as bad, for you wear a medal and believe it is going to keep away all harm. How will you explain the difference?

19. A thief steals some money from church. Later he repents. In confessing his thefts, must he make any distinction between what he took from church and what he stole elsewhere? Suppose the money he took from church amounted to very little? What do we call such a sin? What other sins are called sacrileges?

20. John's mother advises him not to go with certain companions because they are harmful to him. He tells her not to worry, for he knows how to take care of himself and will not follow their bad example. Is John right?

The Teacher's Outline

We Worship God

By Faith:

1. Firm belief in God and His Word.
2. Learning what God has taught.
3. Professing our belief.

By Hope:

1. Unshaken trust in God.
2. Making acts of hope.
3. Proving our confidence by prayer and resignation.

By Charity:

1. Sincere love of God.
2. True love of our neighbor.
3. Doing all for God by purity of intention.
4. Suffering all rather than offend God.

By Religion:

1. Sacrifice: the highest form of worship.
2. Adoration: the occupation of the angels.
3. Prayer: vow, praise, etc.
4. Public Service, in church.

Sins Against Faith

All False Religions:

1. Every religion, except that established by Christ.
2. The maxim "all religions are equal" is false.
3. The Catholic Church always persecuted.
 - a) Persecutions of the early ages.
 - a) Persecutions of the Reformation.
 - c) Persecutions in all ages and every country.

Doubt:

1. Doubt is hesitation to accept some dogma of faith.
2. Involuntary, or put aside.
 - a) Is not sinful.
 - b) Is even meritorious.
 - c) Many saints subject to it.
3. Wilful; i.e., deliberately entertained, is sinful, because:

a) Implying that some dogma may be false.

b) The Church may err in her teaching; and

c) It may lead to a denial of the faith.

4. To overcome such doubts:

a) Make a direct act of the contrary virtue; as an act of faith.

b) Beg God's assistance.

c) Consult a wise confessor.

d) Avoid indiscreet discussions and arguments.

Disbelief:

Refusal to give assent to a revealed truth.

Denial:

External manifestation of disbelief, real or feigned, by words or deed.

Ignorance of Doctrines of the Church:

Ignorance of religion leads to many sins and errors, hence:

a) The necessity of catechism and instruction.

b) The responsibility of parents in regard to children.

c) The need of self-examination.

Neglect of Spiritual Duties:

1. As a knife rusts, if not used, so the faith dies, if not exercised.

2. The sacraments, sources of grace.

3. Mass on Sundays, etc., gives homage to God.

4. Morning and night prayers give daily strength.

5. Sermons and instructions revive faith and fervor.

Reading Bad Books:

1. Books against religion.

2. Books against morality.

Going to Non-Catholic Schools:

Taking Part in Services or Prayers of a False Religion:

Sins Against Hope

Despair:

1. Distrust of obtaining salvation and the means to it.

2. Guilty of despair:

a) Who give up hope of salvation.

b) Who, on account of their sins, reject the hope of pardon.

c) Who, from experience of past weakness, cease to restrain their passions.

d) Who, in sickness or adversity, wish for death.

e) Who use unlawful means to procure relief.

f) Who, if their prayer be not heard at once, fail to continue it.

3. Remedies against despair:

a) Meditate deeply on the mercy, love, and power of God.

b) Pray God to strengthen your hope.

c) Make frequent acts of hope.

d) Invoke Mary, the refuge of sinners.

Presumption:

1. Rash expectation of salvation, without taking the means to it.

2. Guilty of presumption are they who:

a) Continue in sin, hoping for deathbed repentance.

b) Rely for salvation on prayer without repentance.

c) Trust to their own strength to overcome temptation.

d) Expose themselves to occasions of sin.

e) In worldly matters trust to their own prudence only.

f) Hope for a happy death without leading a good life.

False Worship

Superstitious Practices:

1. Practices having no natural or supernatural connection with the end in view.

2. Even religious things may be made subject to superstition.

3. Kinds of superstitious practices:

a) Consulting spiritualists.

b) Consulting fortune tellers.

c) Trusting to charms.

d) Believing in omens.

e) Believing in dreams.

Sacrilege:

1. Violation or irreverent treatment of what is consecrated to God.

Simony:

1. Buying or selling spiritual things for temporal price or reward.

Divine Honor Forbidden to Angels and Saints:

To them is due inferior worship only.

How We Must Honor the Saints:

1. By imitating their virtues according to our circumstances.
2. By celebrating their festivals.
3. By reading and making known their lives.
4. By joining confraternities under their invocation.
5. By visiting their shrines.
6. By adorning their altars.
7. By raising churches or altars to their honor.

Whom We Must Honor Especially:

1. The Blessed Virgin, Queen of Angels and of Men.
2. St. Joseph, Patron of the Universal Church.
3. Our Guardian Angels, to whom we owe reverence, love, and confidence.
4. The Patron Saints whose names we bear.
5. Special Saints under special circumstances.

We Owe Relative Honor (not for their own sakes) To:

1. Relics.
2. Crucifixes.
3. Holy Pictures.

Social Advantages of the First Commandment:

1. To this commandment we owe our superiority over pagan nations.
2. The observance of this commandment delivers us from such idolatries as those of the French Revolution.
3. Take away this commandment of the love of God and love of self alone remains.
4. Take away this commandment and man is degraded, regarding riches and pleasures as the sole objects of affection.
5. Take away this commandment and men, failing by these pleasures to satisfy their hearts, are driven to suicide.
6. Take away this commandment and the spirit of self-sacrifice is destroyed, by which human nature is ennobled, and on which society thrives and prospers.¹

Scripture Texts

He that loveth danger shall perish in it. *Ecclus.* iii. 27.

Beware of false prophets. *Matt.* vii. 15.

I desire not the death of the wicked. *Ezech.* xxxiii. II.

If your sins be as scarlet, they shall be made white as snow. *Isa.* i. 18.

Depart into everlasting fire. *Matt.* xxv. 41.

Delay not to be converted: defer it not from day to day. *Ecclus.* v. 8.

Not every one that saith to Me Lord, Lord, shall enter into the kingdom. *Matt.* vii. 21.

That old serpent who seduceth the whole world. *Apoc.* xii. 9.

Cursed be the man that maketh a graven thing. *Deut.* xxvii. 15.

Let them be all confounded that adore graven things. *Ps.* xcvi. 7.

The wickedness of idols is the beginning and end of all evil. *Wisd.* xiv. 27.

If God be for us, who is against us? *Rom.* viii. 31.

He that dwelleth in the aid of the Most High shall abide under the protection of God. *Ps.* xc. I.

Neither let there be found among you any one that . . . observeth dreams or omens . . . nor any one that consulteth fortune tellers. *Deut.* xviii, 10, 11.

To them that love God all things work together unto good. *Rom.* viii. 28.

You shall not divine, nor observe dreams. *Lev.* xix. 26.

Dreams follow many cares. *Eccles.* v. 2.

Dreams have deceived many, and they have failed to put their trust in them. *Ecclus.* xxxiv. 7.

Touch ye not My anointed, and do no evil to My prophets. *Ps.* civ. 15.

Fear the Lord and reverence His priests. *Ecclus.* vii. 13.

Reverence My sanctuary. *Lev.* xix. 30.

If any man violate the Temple of God, him shall God destroy. *I Cor.* iii. 17.

They shall not touch the vessels of the sanctuary. *Num.* iv. 15.

Stories to Be Looked Up and Related by the Children

Story of St. Germaine (faith, hope, charity).

St. Mary Magdalen (hope).

Story of the Good Thief (hope).

Story of Judas Iscariota (despair).

Story of St. Peter's denial and forgiveness (hope).

Parable of the Prodigal Son

Parable of the Lost Sheep.

Saints who died for their faith, especially children's own patron saints.

Blessed Thomas More and Blessed John Fisher.

St. Monica.

St. Martina, January 30.

St. Eustachius, September 20.

St. Lucy, December 13.

St. Lawrence.

Simon Magnus.

Jeroboam Seizing the Prophet, *3 Kings.* xiii. 4.

St. Thomas, the Apostle.

Mary Murmuring against Moses. *Num.* xii. 10.

Story of the Patient Job.

St. Peter Released from Prison.

Baltassar Seizing the Sacred Vessels.

History of the Druids.

Story of the Theban Legion.

Picture Studies

The Good Shepherd, Plockhorst.

St. Peter on the Waves, Plockhorst.

Guardian Angel, Plockhorst.

Adoration of the Magi, Leinweber.

St. Stephen, Martyr, Leinweber.

St. Peter's Deliverance from Prison, Leinweber.

Peter Denies Christ, Leinweber.

Jesus Walking on the Sea, Leinweber.

Jesus Purgeth the Temple, Leinweber.

The Prodigal Son, Leinweber.

Other artists whose Biblical pictures are well worth studying are: Feuerstein, Hofmann, Untersberger.

Hymns

Blest is the Faith, Father Faber, in St. Gregory Hymnal.

Faith of Our Fathers, Father Faber, in St. Gregory Hymnal.

Thee Will I Love, My Dearest Treasure, Vonvin.

Hymns to various patron saints.

¹Outline according to Howe.

Some Short Stories¹*The Fatal Picture*

Philip, king of the Franks, heard that it was prophesied that if he destroyed a certain picture his death would immediately follow. To show his contempt for such superstitious sayings, he had the picture in question brought to him, and with his own hand flung it into the fire. Nothing happened to him, we need hardly say, and the superstitious people were quite out of countenance.—*Spirago*.

The Man Who Believeth Nothing, and Yet Believed What No One Else Believed

A priest was returning with several other persons from a pilgrimage by train. A stranger entered and took a vacant place in the railway carriage occupied by the party of pilgrims. When he saw who were his traveling companions, and noticed the rosaries in their hands, he could not refrain from making some contemptuous remarks concerning their credulity, as he termed their faith, ending by saying in a boastful manner: "As for me, I believe in nothing." "Pardon me, sir," the priest rejoined, "you believe a great deal. In one respect you believe more than any of us do." The gentleman expressed the wish to be told what was meant; how, he asked, did he believe what they did not? For some time he had to wait for an answer; but as he would not be refused, and declared that he should not take offense, whatever was said, the priest at length replied: "My dear sir, you believe that you are a very clever fellow. I can assure you that none of us believe that." All the people present laughed heartily; the unfortunate man colored painfully and changed coaches at the next depot.—*Spirago*.

Victim of a Fortune Teller

A young man was one day present while a fortune teller was plying her trade, and was ridiculing her pretensions to tell the future. To avenge herself, she told him he would die within the year, and that, too, in September. The young man laughed at first, but as it was personal, he began shortly to think of it seriously, and spoke to his parents of it. These took the common-sense view of the matter, and explained how the prediction could mean nothing, the old witch merely desiring to frighten him for his having laughed at her. The boy felt the force of all this, yet could not shake off the thought of a fatal prediction; night and day it haunted him, till at length he became ill, and his very life was in danger.

¹A group of distinctively modern instances should supplement this list.—Editor.



THE GOOD SHEPARD

—By Plockhorst

On September 30, he was extremely low, so that the doctor thought he could hardly recover. "If, however," he continued, "he gets over tonight, he is safe. It is fear that is killing him." His parents and friends had a most anxious time of it. At length, however, the clock struck midnight. September was gone, October was in, and the young man coming round to himself, exclaimed: "Thank God, He has preserved me to you yet awhile. Ask Him to forgive my folly." In matters of faith we must be simple minded and humble; at the same time we should be strong and determined in rejecting superstition.—*Urban*.

A Bad Dream

A certain business man came into great straits. He complained bitterly about his misery. His entire life became distasteful to him. But his wife had a pious, Christian mind and heart; therefore she tried to console her husband and to cheer him up. But all was in vain. Once this woman, too, sat there sad and disconsolate and did not want even to eat. Her husband asked her what the trouble was. At first his wife did not

want to answer at all. Finally she said: "Last night I dreamed that our Blessed Lord had died and all the angels went along with the funeral and wept most bitterly. That almost broke my heart, and I am still very sad over it." "Nonsense!" said her husband. "Can God die?" Then the face of this woman became cheerful again, and looking kindly into the eyes of her husband, she said: "Therefore He still lives, the good God?" "Yes, of course God still lives; how can you talk so childishly?" Then the woman said very seriously: "But if the good God still lives, why have you no longer any confidence in Him?" Thereupon this man's eyes were opened again and he said: "Yes, dear wife, you are right. You are more sensible and more Christian than I. From now on I will trust in God."—*Baierl.*

The Sea in a Little Hole

St. Augustine, one of the greatest doctors of the Church, was walking one day on the shore of the Mediterranean Sea. He was meditating on the Most Holy Trinity, and sought to fathom it, in order that he might be able to explain it the better in a work he was about to compose, or in sermons he might have to preach. He was absorbed in this inquiry, when he saw a little boy carrying water continually from the sea in a small shell, and throwing it into a hole which he had made in the sand. "What is that you are doing, my little boy?" said St. Augustine. "I am trying to put all the water of the sea in this little hole." "But, my dear child, that is impossible," resumed the holy bishop, laughing heartily at the child's artless simplicity; "do you not perceive that the hole is too small, and the sea too large?" "You think, then, that I shall not succeed? Well! I can assure you it will be easier for me to put all the water of the sea into this little hole, than for you to comprehend or explain the doctrine of the Holy Trinity." No sooner had the child spoken these words than he disappeared. It was an angel who had taken that form to give St. Augustine this important lesson. The learned doctor thanked God for such a favor, and gave himself no further trouble endeavoring to penetrate inscrutable mysteries.—*Catholic Gems and Pearls.*

A Bold General

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the King's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim von Ziethen, one of the ablest and bravest generals there. Rising, at last, and shaking his gray head solemnly, he said to the King:

"Your majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and your country. But there is One above us Who is greater than you and me—greater than all men; He is the Savior and Redeemer, who died also for your majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on Him repose my

faith, my comfort, and my hope of life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your majesty."

Frederick looked at the man in admiration, and then and there in the presence of the illustrious company, apologized to him what he had said.—*Catholic Gems and Pearls.*

Selections

He who, from zone to zone,
Guides through the boundless sky thy certain flight
In the long way that I must tread alone
Will lead my steps aright.

—W. C. Bryant

If I met a priest and an angel, I would salute the priest before saluting the angel.

—Cure d'Ars

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

Love thy God, and love Him only,
And thy breast will ne'er be lonely.
In that one great Spirit meet
All things mighty, grave and sweet.
Vainly strives the soul to mingle
With a being of our kind;
Vainly hearts with hearts are twined,
For the deepest still is single.
An impalpable resistance
Holds like natures at a distance.
Mortal! love that Holy One,
Or dwell for aye alone.

—Aubrey de Vere

Our hearts were made for Thee, O Lord,
And restless must they be
Until—O Lord, this grace accord!
Until they rest in Thee.

—St. Augustine

More things are wrought by prayer than this world dreams of.—*Tennyson.*

The year's at the Spring,
And day's at the Morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in His heaven,—
All's right with the world!

—Robert Browning

A Child's Thought of God

They say that God lives very high;
But, if you look above the pines,
You cannot see our God; and why?

And, if you dig down in the mines,
You never see Him in the gold;
Though from Him all that's glory shines.

God is so good He wears a fold
Of heaven and earth across His face,
Like secrets kept for love, untold.

But still I feel that His embrace
Slide down by thrills through all things made —
Through sight and sound of every place.

As if my tender mother laid
On my shut lips her kisses' pressure,
Half waking me at night, and said
"Who kissed you through the dark, dear guesser?"

—Mrs. Browning

He Prayeth Best

Farewell, Farewell! But this I tell
To thee, thou wedding guest,
He prayeth well who loveth well,
Both man, and bird, and beast.

He prayeth best who loveth best,
All things both great and small,
For the dear Lord, who loveth us,
He made and loveth all.

—Samuel Taylor Coleridge

"God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me, too."

Heliogabalus and the Stone

Heliogabalus became Emperor of Rome, A.D. 218. He came from Syria, and brought with him a black stone of triangular form, which he adored as his god. He walked to and fro, and danced before it; a temple was built to receive it, and all the other gods of the empire had to yield it the place of honor.

—Roman History

Pagan Worship

In the worship of idols, offerings were made to the gods, of meal or flour, mixed with salt, of libations of honey and in-

cense. Not only animals, but even human beings were offered in sacrifice, and among the Chanaanites, especially, the children of the most noble families. It was thus the pagan served their gods.

Faith

O gift of gifts! O grace of Faith!

My God, how can it be
That Thou, who hast discerning love,
Should give that gift to me?

There was a place, there was a time,
Whether by night or day,
Thy Spirit came and left that gift,
And went upon His way.

How many hearts Thou mightst have had
More innocent than mine,
How many souls more worthy far
Of that sweet touch of Thine!!

Ah grace! into unlikeliest hearts
It is thy boast to come,
The glory of thy light to find
In darkest spots a home.

How can they live, how will they die,
How bear the cross of grief,
Who have not got the light of faith,
The courage of belief?

The crowd of cares, the weightiest cross
Seem trifles less than light;
Earth looks so little and so low,
When faith shines full and bright.

Oh, happy, happy that I am!
If thou canst be, O Faith,
The treasure that thou art in life,
What wilt thou be in death?

Thy choice, O God of goodness! then
I lovingly adore;
O give me grace to keep Thy grace,
And grace to merit more.

—Father Faber

The Value of the Kindergarten

Sister Mary Henry, O.S.D.

TWENTY years ago the kindergarten was regarded as an innovation; by many people it was considered as a passing fad. The kindergarten movement, like all other movements in education or in any other field of human endeavor, was injured in certain quarters by the ill-considered statements of enthusiasts and by the overemphasis of some phases of the work by teachers who lacked balance and good judgment.

Today the situation is quite different. The kindergarten has won a permanent place in American education. The Catholic school system, necessarily always conservative, is universally accepting the kindergarten idea. Catholic educators have consistently tried to keep uppermost in everyone's mind the fact that the home

is the unit in Catholic life. The school is the outgrowth of the attempt to fill needs in the child's life which the home cannot, or does not, satisfy. If, in encouraging the increase of kindergartens in our Catholic schools, we should at the same time be taking little children from their homes sooner than necessity requires, we should be guilty of great imprudence. But this is not the case. Parents are no longer content to wait until the child is ready to enter the first grade, before sending him from the home. The value of kindergarten training has made itself felt so generally, that, everywhere, Catholic parents are sending their children to kindergartens, public or private, when the parish school fails to provide this necessary department.

Catholic Kindergarten Essential

Only too often it happens that children who enter a public-school kindergarten, remain in that school indefinitely, or at least until extra pressure is brought to bear on the parent at the time of the child's preparation for first Holy Communion or for Confirmation. In some cases such children are completely lost to true Catholic education. "George started at the _____ School in kindergarten. He liked it so well — and it's nearer than St. _____; he doesn't have to cross the car tracks — so we have just let him stay!" explains a Catholic mother, but she hastens to add, "He goes to Sunday school every Sunday and he knows his Catechism very well." So George is saved from danger of the cars and is launched into his school life under the guidance of those who make no pretence of considering the value of spiritual growth.

Frequently the kindergarten in the public school is well conducted; it is often directed by Catholic women who have had their own elementary and secondary training in parish schools, but obviously the public-school kindergarten is intended to prepare the child for future work in the public school. No matter how excellent the quality of the work may be, it cannot offer that type of training which is best fitted to usher the

Catholic child into Catholic education. Unfortunately, sometimes, public kindergartens are conducted by women who have no sympathy whatever with the ideals for which Catholics are expected to give their lives. Since little children have wonderful facility in absorbing the viewpoint of the grown-ups with whom they come in contact, the personal philosophy of the kindergarten teacher is far more important than that of the instructor in college, yet we rarely hear any protest against sending Catholic children to public kindergartens.

Beginning is Important

The surest evidence of Catholic training lies in the individual's *point of view*. It would be absurd to assert that this point of view is formed in the first school year, but it would be equally stupid to maintain that the kindergarten year does not leave a permanent trace. Just how much of a *bent* or *slant* is given to the child's whole outlook on life by the attitude of mind acquired in the kindergarten year, experienced teachers would be slow to decide, and scientific research has not yet acquired the means or technique for measuring.

Research has proved that, throughout the grammar grades, the effect of kindergarten training is noticeable,



THE KINDERGARTEN, NAPER SCHOOL, NAPERVILLE, ILL.

Notice the large sandbox, the workbench, and the cretonne hangings

especially in certain subjects, notably in reading. The children who have had kindergarten training are superior in ability to the children who have not had such training. The Bureau of Education at Washington has published a study which offers proof that kindergarten training is useful to children of all types of ability.

Training in Doing

A popular definition of education states that the aim of education is to teach people to do *better* the things which they are going to do anyhow. This definition emphasizes the fact that education is training in *doing* rather than in *knowing*. The kindergarten offers unequalled opportunity in training the children to right conduct; the freedom which is essential in the properly conducted kindergarten is dependent on the proper observance of law by every member of the group. There is no grade in school so rich in possibilities for teaching the essential lesson of worthy citizenship — self-control.

Little acts of courtesy, various small duties eagerly assumed and learned in school, are difficult for the child in the home. The busy mother has neither the time, nor the ability, to teach the children so skillfully as the kindergartner who has received special training for the work. The curriculum is of secondary importance; the children will learn not only what the teacher plans to teach, but they will learn enormously more. This is the day of specialization in teaching, and certainly the religious teacher may be called the specialist in religion. Those who founded our parish schools were confident that religion is, after all, the most important of the subjects in the curriculum. These pioneers took upon themselves the heavy burden of a separate school system, entirely distinct from that of the state. They did this, not from any anxiety concerning the thoroughness of the public system in training the children in the ordinary subjects of the curriculum, but from the conviction that only in a Catholic school conducted by men and women especially trained in the work could that ideal type of citizen be developed who would view the world not only in the light of the present, but who would see everything in the light of eternity. Strangely enough, sometimes these early views are lost sight of; some critics even go so far as to assert that the parish school frequently loses sight of the reason for its existence and stresses efficiency in the secular branches to the detriment of religion.

Purpose of the Kindergarten

There has been for some time an earnest effort on the part of Catholic educators to vitalize the teaching of religion; in doing this, *conduct* as well as instruction is stressed. In no place can right principles be made the basis of instruction so easily as in the kindergarten, where there is much more of *doing* than of *saying*.

The physical equipment of the kindergarten is only of relative importance; it need be neither expensive nor elaborate. Inexpensive materials skillfully employed bring about remarkable results, and it is scarcely necessary to explain that the word, *results* in this instance does not mean *products*. *The kindergarten teacher is interested in the development of the individual child; she is not greatly concerned whether the handwork is beautiful, the game perfectly played, or the project carried to a logical conclusion.* The antithesis of the ideal kindergartner is a certain type of primary teacher, about one of which type the following story is told: The art supervisor had assigned for the second-grade classes of her schools the making of the traditional Christmas calendars for gifts to be taken home. All of the teachers visited, before the holidays displayed the calendars the children had made; the neatness of the calendars varied according to the ability of the children to do neat work. However, there was an exception; one teacher displayed a great pile of perfect calendars which were carefully swathed in delicate tissue paper and sealed. "But — but — ! The children did not make these!" exclaimed the puzzled supervisor. The teacher looked with surprise at her superior officer. "Why of course not! Do you suppose I was going to let the children spoil these pretty holy cards and calendar pads? Indeed not! I made the calendars myself and wrapped them up. It took a long time but I know they are just right now, and ready to be sent home."

The supervisor was too stunned to reply to the little teacher. For what purpose was the art course? How could any teacher be so stupid as to sit painstakingly making sixty calendars for sixty urchins? How could anyone be so cruel as to deprive sixty children of the joy and profit involved in the making of Christmas gifts? These, and dozens of other questions crowded into the supervisor's head, but she held her peace until such time as she could wrestle with an attitude of mind wholly at variance with the first principles of education.

Twenty years ago children in kindergarten were initiated into the use of intricate and artificial play with "gifts" which taxed the ingenuity of the teacher. Scraps of paper were folded, and cut, and folded, with meticulous care, so that, at the end of the year, the child might take home a "book" filled with these handwork triumphs. Nowadays, the play in kindergartens is much simpler. The children, under the leadership of their teacher, engage in healthful activities which win for them mastery of the ordinary tools of everyday life. They play at homemaking, and store-keeping, and they dramatize the life they see around them. They build a church with their blocks, and conduct services. They learn to lead their group, and they learn to follow worthy leadership. While doing all this they develop healthful physical and mental habits, and — what is more important still — they learn spiritual values.

The Kindergarten's Opportunity

The kindergarten teacher, unhampered by need for covering a certain amount of subject matter, is free to offer and guide her group through those experiences which will be most useful in unfolding the best within each little soul. She can initiate right attitudes not only toward school situations but toward situations which will be present to the child frequently in later life.

Many first-grade teachers have four distinct groups in their classes: 1. Children who have already learned, at least partially to read. 2. Children who are ready to learn to read. 3. Children who need some preparation before they will be ready to learn to read. 4. Children who are wholly unfit to begin preparation for learning to read. No one person could possibly arrange a program to satisfy all these needs. Thousands of children receive a miserable start in school life because of this undesirable situation. Primary teachers "do the best they can," but they are struggling against insurmountable difficulties. The establishment of kindergartens in every parish school would do much to remedy the

constant increase of problem cases. The place for remedial work is as near as possible to the beginning of the difficulty.

The normal child sometimes fails to adjust himself to school life in the very important first year; what of the child who is unusual? The kindergarten teacher has the opportunity to study the character and needs of each child in her group and as a result of such study to retain or send on into regular school life the children according to their fitness, and capacity.

The parish school is only a human instrument. Certainly in the course of eight years there is fair opportunity to make many mistakes, but every child has the right to a proper start in his school life. The kindergarten offers at least reasonable assurance that such a start is made. It is to be hoped that each year will see the opening of many new kindergartens and that the day is not distant when every parish school will maintain a well-equipped kindergarten under the competent direction of Sisters especially trained for their work.

Why the Sand Table

Sister M. Leonarda

HAVE you ever watched the little children at the shore? How they love to dig, to build, and to plan out the most wonderful constructions. Nothing is too difficult for them to attempt. How earnest and businesslike they are.

A resourceful teacher can easily transport the summer pleasure of sand building into her classroom, and, by wise guidance on her part, bring great benefit to her pupils. The sand tray or table may be used profitably in any elementary grade, but we shall tell here of its use in the first grade only.

Before we speak of the benefits to be derived, let us answer some of the objections which teachers offer in excuse for not using the sand table. They say, "Our parish is poor; its funds are limited; we have no money to spend on expensive sand tables."

Table Easily Provided

There is no need for the spending of money if the school cannot afford it. Any table or very shallow box will answer. If a table is used, fasten two-inch boards around the edge to keep the sand in place.

One anxious teacher in a city school bought a baking pan, and used that with admirable success. The sand can be obtained from the shore, or, for inland localities, from any sand pit. Who will bring the sand to the school? If the boys of the other parts of our country are like the boys of the East, that question is answered. The sand should be dried and sifted. The lighter the color the more attractive it is. Even the

poorest school may have a sand table, for, "Where there is a will, there is a way."

The matter of the second objection offered is so important that an explanation is needed: Some teachers say that the sand-table project benefits only a few pupils in the class and that the remaining portion obtain nothing from the work. We differ from these teachers in this point and, after much experience in its use, can say that the work reaches every child although in different degrees. However, there is seldom a lesson taught in any branch or grade that brings equal benefits to all pupils. In explaining some of the positive results of sand-table work, this objection may be partially, at least, explained away.

What are some of the positive results of the sand table? Its use tends to make the child generous and self-sacrificing; it develops his powers of observation; it develops or increases his constructive ability; and, lastly, it introduces him to geography, history, literature, or a knowledge of the industries. The table teaches the pupil by visualization some facts which he could not have known so well if he were to depend entirely on his own mental pictures. Every child is able to gain in at least one of these fields, but most children gain in all.

Lessons in Cooperation

Suppose all children do not build a house equally well at first. Those possessed of more initiative volunteer to assist the ones who are a trifle shy.

Gradually even the most backward want to make something which will be exhibited on that table. It is well to say here that the furnishings of the table should, so far as possible, be of the children's own making, or else their contributions. When James brings his canoe to Sister, telling her that she may take it for two weeks, that child is strengthening his character by an act of self-sacrifice. Paul brings a tiny boat, saying bravely, "Sister you may keep it all the time for the table. Mama says so." Will Paul be better or worse for learning in his babyhood to share his goods with others? Carlton goes to the beach and brings back a shell. David gives his Indians; Joseph, his soldiers. Dozens of cases might be cited to prove that one big result of the work is to help character building by developing self-sacrifice and thought for others. The teacher accepts all these little gifts and uses them in preference to more showy articles which might be bought. If public recognition be given to the little donors, the spirit of giving spreads rapidly. Even the shyest pupils come forward. Many of the daddies assist too. They like to help fashion little things for the table. *In fact, the "babies table" becomes a parish affair after a little while.*

Teaching Possibilities

The designs on the table may be divided into two classes: those familiar to the children, and those entirely new to them. In the designs of the first class, the children do nearly all the planning, while the teacher must take a very active part in fashioning those of the second class. Each design on the table must mean something definite, and should be in keeping with the season, month, or special holiday. It must

be built up as largely as possible from the children's work—their clay modelling, paper cutting, folding, or coloring—or their own gifts. Beautiful furnishings without a story attached to them are meaningless. Let a visitor ask, "What does this table represent?" and every child should be able to explain.

Some zealous teacher will say, "Where is the religious element?" Every Catholic teacher enters her classroom with her heart filled to overflowing with love for her Crucified Lord. She is ever on the alert for the opportunity to draw the little ones more closely to God. There is always much discussion about the display on the sand table, and numberless occasions arise for the religious touch.

For the benefit of any who have not used sand-table work, the following subjects are suggested, which develops out of the season of the year, a class discussion, or the personal interests of the class.

September: Beach or camping scene.

October: Indian life; Landing of Columbus.

November: The First Thanksgiving.

December: Santa Claus scene (2 weeks); The Crib (2 weeks).

January: Eskimo Land.

February: Lincoln's home (2 weeks); Longfellow's home (2 weeks).

March: Dutch village; Bird study.

April: A farm; Vegetable garden.

May: A little Maypole.

June: A religious scene; Circus; Beach scene.

General Subjects

Health Land (three times each year. Special.)

Japanese village; Cotton field; Maple-sugar camp.

The History Review

Sister M. Edmund, O.M., M.A.

WHY do you review, in history?" was the question with which I accosted some score or more of specialists in this line. The two leading responses to this query were: (1) To organize; (2) To give old facts new light.

Further reasons included strengthening weak points, systematizing, viewing work in its complete setting, and the clinching of principles.

When you were a child, didn't your mother sometimes plead: A place for everything and everything in its place. For isn't order heaven's first law? Really in our review we are trying to sort out and rearrange our historic data in accordance with: (1) Their mutual bearing on each other; (2) Their relation to the whole.

Things go amiss in these human bodies of ours and we consult the physician who examines us in detail and prescribes for particular ailments certain doses. So does

the teacher likewise diagnose conditions. She may, perchance, feel that her class understands perfectly the geographical settings of the Civil War, the campaigns and aims even of the belligerents, but has somehow sensed but little the heart-stirrings of the people. Here, then, is her point for development.

Organize and Systematize

While organization of matter enables one to focus the matter as a whole upon a new problem, systematization of matter makes the details readily accessible. Hence, we organize for recall, we systematize for reference. Just as there is system to a history notebook, so must there be system to our meager history information. An event must be readily associated with its cause and recognized in its results.

After a period of six months, events apparently co-

lossal become insignificant while oftentimes happenings scarcely noted, when they occur, have a very great influence upon future history. In 1619, a Dutch man-of-war brought the first slaves to the American shores. Little did the colonists reckon the true significance of this event which the pupil can understand only after he has learned how his countrymen were to debate, to contend, and to engage in a mighty civil warfare over the issue of slavery. Woodrow Wilson was coarsely cartooned by many of our popular dailies during world-war days: today we hallow his very memory. Isolated events mean naught; in context, real meanings appear. National tragedies have wrought blessings; the death of Garfield eventually led to Civil Service reform. Evil may come from a blessing. What awful crimes are done in the name of democracy! Reviews spotlight outstanding events and shadow mere details.

If you were ever a youngster on the farm, you would know the thrill of climbing to the topmost branch of some favorite tree and gazing down in glorious content upon your farm. Each field and lot and pasture as it lay before you brought satisfaction to your soul. In another sense the same pleasure is offered to the lad who takes his mental inventory during the days of review. He can survey the whole thing and say, "Why, that's all mine."

It is a law of learning that we learn by going over matter at intervals. True enough, the motive of review differs from the motives for daily assignments. However, there is an intense reconsulting of data which insures permanent retention, provided reviews are staged daily in a lesser way, and formally when needs require.

Certain phases of history lend themselves readily to comparison; e.g., compare the resources of the North and South previous to the Civil War. In an assignment of this type let the student narrate first from the standpoint of the North, then from that of the South, and lastly show comparisons of the critical period and post. Civil-War days could be well worked out by means of source books. Again, one could have this in the nature of a soliloquy: The war is over, Grant's men have gone home, hapless Johnson and Congress are scrapping at white heat. Let Lee, that masterly scholar and soldier, reflect aloud.

The Historical Theme

Probably English teachers would not receive so many sterile themes if theme assignments were based occasionally on history subjects. Comparisons, biographies, diaries, editorials, and newspaper reports may offer an attractive approach for chronically overworked English teachers.

Some time ago an old-fashioned dinner was given by a class of American history students who had just completed the colonial period. Their researches enabled them to reproduce the custom and manners of the early Virginians down to items of detail such as the furnishings, the tableware, even the menu and recipes. Their

little ingenuity had disclosed an interesting field for correlation. The state course of study for normal-training high schools provides an excellent outline, which may be used profitably at the close of a course in American history. It permits the pupil who has watched the United States grow in size and power bit by bit to keep the thread of events straight. A map blocked out to show successive gains would serve for this outline. These ideas make the class think of our country as a lusty capable youth bound to outgrow last-year's patched trousers in his strides toward manhood's goal.

Comparisons

Again, we can make new problems from the old basis. The problem of the Westward Development (1800-1820) has been worked out. Suggest this: How would Hamilton, the would-be aristocrat that he was, have fared in a frontier settlement? How would you?

Matter that needs a certain type of reorganization can sometimes be reviewed more successfully by the pupils' own outlines than otherwise. These should be used in the day-to-day review, and in the pupils' own reviewing for examinations. We are all familiar with the type of tests put out in connection with current events for school children. Such tests as these may be given to the children and filled out during their study period. They occasion oftentimes a very careful scrutiny of old matter.

Socialized History Recitation

The socialized recitation is a godsend for history review, and can be used in many ways. The class may be divided and each section allotted a certain portion of the work on which they are to prepare questions. The entire class must be able to answer questions over the entire portion. Select a certain individual from each part to present his questions to the group. A chairman may preside over the meeting, and call on whomever he chooses. It is the part of discretion to appoint him beforehand and consult with him as to whom he should call. Again, as in reviewing political institutions of colonies one group may take Virginia, another Massachusetts, the third, Connecticut. Let a good oral report be prepared by these and given on the morrow, the speaker standing in front of the class. When he finishes speaking, questions should be proposed by the auditors, as though they lived in those days, and were inhabitants of the areas mentioned. It is well to let the pupils who have questions stand till the speaker calls on them. Children get so tired sitting still and this is a logical stretching of muscles.

Another method which has proved successful is the following: Prepare with the class a rather detailed outline, and assign small portions to each child. They recite the following day in the order of the outline. Likewise, one may assign a review in such a way that each prepares to conduct the class on the morrow.

Historic Fiction

Historic fiction is not always strictly historic, but it has a great fascination for interested students. Reading "The Little Shepherd of Kingdom Come" was the best review of the Civil War I ever had. Literary selections may be prepared, and given in class. The whole need not be read; just so the story is kept continuous. This works in nicely if you care to give a sort of program when you have finished in a definite phase of your work. Further numbers might be diaries, dramatizations, newspaper articles, cartoons, and biographical sketches. Reference work makes history what it really ought to be for it gives us the various viewpoints. Parallel texts may be assigned, or supplementary matter, rich in anecdote and detail.

Written synopses of problems test not only history knowledge, but ability to say much in few words; e.g., write a page, summarizing the Constitutional Convention. If the pupil knows his matter he will have considerable compression to do.

Rather a formal lesson is the paradigm assignment; e.g.: Name of colony; when settled; by whom; why; famous men; industries, are written across the line and the items for the different colonies are to be inserted in their proper place.

Pageants and Posters

Those who saw the pageant "Nebraska," given several years ago by the Omaha school children, have no doubt that those children know Nebraska history. For a review one day in modern history the assignment was: "Dramatize any event you choose from the last four chapters." It was surprising the ingenuity and ability with which even the most timid responded. Two elderly ladies bemoaned the fact that their husbands were beardless since Peter the Great was ruler; Wolfe's mother sat grieving with his young wife midst a nation's rejoicings; peasants gloated in content at a bounteous repast as in the days before the wool industry began.

Cooperative poster making serves as review or preview, whichever is your choice. One may draw the coach and four, another the pony express, and thus with volunteers you may work out a very clever picture showing what we have done since the days when poor George Washington got stuck in the mud and was several weeks late for inauguration. A modern automobile on a paved road, a fast express train, and an airplane will make the contrast startlingly vivid. It does a class good to say, "We did that."

Spontaneous Assignments

The debate is one kind of review which we always anticipate with a thrill and a quiver, and it is something that always just springs up without planning. Sparta, they say, was practical; Athens, artistic. Various are the arguments presented for the Doric and Ionic cities, until someone proposes: Let us debate which was greater. And the morrow's lesson yields rich

opportunities for research and for reflective thinking. Spirited debates are excellent reviews.

Other plans for review might include an outline of given references, preparation of a biography, writing of thought questions, making out a true-false test, organizing a good word list, and securing a certain number of pictures illustrative of the lesson. The daily review is of brief duration, based chiefly on pupils' own outlines; the periodic review is of greater length, conducted as the teacher sees fit. And what shall be the results of all this reviewing? When Helen Keller said: "The hand of the world is feeding me," she sensed the idea of world citizenship which our history teaching should inculcate. Small towns are scathed as narrow-minded. Pray how do you classify the Americans who tore the German language from our school, renamed the good old-fashioned German measles, and now are working might and main to free America from the so-called shackles of Catholicism? We have neither tolerance nor sympathy with the viewpoints of others in this land of ours where aristocracy rests on wealth, and a bank book is the surest passport. Can we not so manage this affair as to present not only the American viewpoint in the days of 1776, but poor demented George's as well? The South was beaten, more shamefully after than during the Civil War. Why can children not appreciate Stonewall Jackson's ardent attachment to his loved state as well as that pure love of Lincoln, for his severed nation?

Teaching Broadmindedness

Again, good teaching must make evident the varied results following a common cause. The ignorant are prone to make very positive statements. Can it not be shown that democracy is not always the best form of government? Are poor Ireland's writhings due to her own sins or England's? Is not there much to be admired in Czechoslovakia's struggles for independence? Let history qualify your assertions, but restrain your bitterness.

The act of acquisition should be pleasurable to the pupil, but not nearly so agreeable as his use of this learning as his own tool in solving new problems. As a master of his subject, the student should complete his review with a keen sense of satisfied possession.



THE CATHOLIC ADVANTAGE

"The fundamental reasons why the Catholic Church does more business than all of us Protestants put together, are the abiding presence of Christ in the Blessed Sacrament, the wise adaptation of the Church's methods and attractions to the instinctive reflexes of the people. Her authority on moral issues is positive and unflinching. From childhood the Catholic is taught, trained, imbued, saturated with the principles, habits, duties, ritual, and glories of the Church.—Charles H. Perry (*A Protestant by birth, training, and conviction*," Scribner's, Oct. 1929.

Music's Golden Tongue

Annette S. Driscoll

IT was many years ago that Plato, the great Pagan philosopher, said, "Music is the essence of order, and leads to all that is good, just, and beautiful." Ruskin says, "Music is the first, the simplest, the most effective of all instruments of moral instruction," while Carlyle says, "Who is there that can express in logical words the effect music has on us?"

But we do not need the testimony of great minds nor of the musical expert to convince us that music has indeed a vital influence over the moral nature; for have we not felt it from our earliest years, and can we not see the manifestation of this power in the tender infant in its mother's arms? Sing to your baby — you to whom God has given such a precious link between mankind and the angels — a tender little lullaby, and see the little quivering face and limbs relax, the tired eyelids close, and sweet, refreshing sleep come where before it was withheld. Sing to it again in merry mood some rollicking strain of mirth, and watch the eyes brighten, the face light up, the little feet striving to keep time.

A Contrast

Look into two homes which have been blessed with the presence of little children, whose floors have echoed the patter of little feet, and whose walls have resounded with the shouts and laughter of childhood. In one there is no musical instrument, Mamma cannot sing, or is too weary after the many cares of the day, while Papa is too much absorbed in his paper or his pipe to think of turning into some refining and ennobling channel those well-nigh tireless energies of his little ones, which, through lack of such direction, may simply serve to drive him distracted.

In the other household there is a piano, which Mamma, whatever may have been the cares and worries of the day, is not too tired to play; or if she cannot do so, an aunt, who in such case is sure to be well loved by the children, will take her place at the instrument, and lead them in singing, first some lively little songs of childhood, then perhaps national airs, which will tend to awaken love of country; ending not with some debasing song of the street, but with a hymn of praise to the Heavenly Father, or a petition to the Throne of Grace, which shall come with more fervor and meaning from young hearts and lips because it is linked with "music, heavenly maid." Then, indeed, to paraphrase one of our best-loved singers:

*Because, The night has been filled with music,
The cares that infest the day
Shall fold their tents like the Arabs,
And silently steal away.*

And when the mother, in this hour of relaxation forgetting the childish pranks which have kept every faculty on the alert during the day, has tucked safely

away for the night's rest the last of her little flock, she says in her heart with the same dear singer:

*Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.*

The writer knows such a household where there are five dear little children whose greatest delight it is to unite their voices with those of father and mother and uncle and aunt, in singing song after song (for they have a repertory which could carry them well into the night) and where even the baby marches back and forth, or sways to and fro in his mother's arms, keeping time with the rhythm of the song. What pleasure will come to those children in after years, when they look back upon those happy hours, which helped to make home what it ought to be to every child, and perhaps kept them from amusements which are dangerous or questionable, while they could not fail to draw the whole household nearer together. For, as Thackeray says, "Music is irresistible, its charities are countless; it stirs the feeling of love, peace, and friendship as scarce any mortal agent can."

Story of the Marseillaise

It is said that a party of Frenchmen can hardly get together and sing their wonderful Marseillaise without coming to blows, a humorously exaggerated way of showing its stirring effect. A graphic description of the origin and influence of this song is given by Richard Grant White in a work on patriotic national airs:

"Rouget de Lisle, its author, was an accomplished officer, an enthusiast for liberty, but no less a champion of justice and an upholder of constitutional monarchy. He was at Strassburg in 1792. One day Deitrich, the mayor of the town, who knew him well, asked him to write a martial song, to be sung on the departure of 600 volunteers to the Army of the Rhine. He consented, wrote the song that night — the words sometimes coming before the music, sometimes the music before the words — and gave it to Deitrich the next morning. . . . As he handed the manuscript to the mayor, he said, 'Here is what you asked for, but I fear it is not very good.' But Deitrich looked and knew better. They went to the harpsichord with Madame and sang it; they gathered the band of the theater together and rehearsed it; it was sung in the public square, and excited such enthusiasm, that instead of 600 volunteers, 900 left Strassburg for the army. In the course of a few months it worked its way southward, and became a favorite with the Marseillais, who carried it to Paris, where the people, knowing nothing of its name, its author, or its original purpose, spoke of it simply as the 'song of the Marseillais,' and as the Marseillais it will be known

forever, and forever be the rallying cry of France against tyranny. Its author, soon proscribed as a Royalist, fled from France and took refuge in the Alps. But the echoes of the chord that he had so unwittingly struck, pursued him even to the mountain tops of Switzerland. 'What', said he to the peasant guide in the upper fastnesses of the border range, 'is the song that I hear: Allons, enfants de la patrie?'

'That—that is the Marseillais.' And thus, suffering from the successes he had innocently stimulated, he first learned the name which his countrymen had given to the song he had written."

Civil-War Incidents

A pleasing instance of the power of such music is related in the following extract from an article by Richard Wentworth Browne, in an old number of the *Century Magazine*:

"A day or two after Lee's surrender in April, 1865, I left our ship at Dutch Gap in the James River, for a run up to Richmond, where I was joined by the ship's surgeon, the paymaster, and one of the junior officers. After doing Richmond pretty thoroughly, we went in the evening to my rooms for dinner. Dinner being over, and the events of the day recounted, the doctor, who played well, opened the piano, saying, 'Boys, we have our old quartette here, let's have a song.' As the house opposite was occupied by paroled Confederate officers, no patriotic songs were sung. Soon the lady of the house handed me this note: 'Compliments of General ——— and Staff. Will the gentlemen kindly allow us to come over and hear them sing?' Of course we consented, and they came. As the General entered the room I recognized instantly the face and figure of one who stood second only to Lee or Jackson in the whole Confederacy. After introductions and the usual interchange of civilities, we sang for them glees and college songs, until at last the General said, 'Excuse me, gentlemen, you sing delightfully, but what we want to hear is your army songs.'

"Then we gave them the army songs with unction: the Battle Hymn of the Republic; John Brown's Body; We're Coming, Father Abraham; Tramp, Tramp, Tramp, the Boys Are Marching, through the whole catalog to the Star-Spangled Banner, to which many a foot beat time as if it had never stepped to any but the 'music of the Union,' and closed our concert with Rally Round the Flag. When the applause had subsided, a tall fine-looking fellow in a major's uniform exclaimed, 'Gentlemen, if we'd had your songs we'd have licked you out of your boots! Who couldn't have marched or fought with such songs? While we had nothing, absolutely nothing except a spurious Marseillais, The Bonnie Blue Flag, and Dixie, which were nothing but jigs. Maryland, My Maryland was a splendid song, but the tune, Old Lauriger Horatius, was about as inspiring as the Dead March in Saul, while every one of those Yankee songs is full of marching and fighting spirit.' Then turning to the General, he said,

'I shall never forget the first time I heard Rally Round the Flag. 'Twas a nasty night during the Seven Days' Fight, and, if I remember rightly, it was raining. I was on picket, when just before taps some fellow on the other side struck up that song and others joined in the chorus until it seemed to me the whole Yankee army was singing. Tom B——, who was with me, sang out, "Good Heavens, Cap, what are those fellows made of anyway? Here we've licked 'em six days running, and now on the eve of the seventh they're singing Rally Round the Flag?" 'I'm not naturally superstitious, but I tell you that song sounded to me like the knell of doom, and my heart went down into my boots; and though I've tried to do my duty, it has been an uphill fight with me ever since that night.'

"The little company of Union singers and Confederate auditors, after a pleasant and interesting interchange of stories of army experiences, then separated, and as the General shook hands at parting, he said to me, 'Well, the time may come when we can all sing the Star-Spangled Banner again.'"

On the other hand the power of a song to soften the feelings of war, and the proof that one touch of nature makes the whole world akin has been pleasingly shown in the following poem by Arthur Forrester:

An Old Irish Tune

We had fought, we had marched, we had thirsted all day,
And, footsore and heartsore, at nightfall we lay
By the banks of a streamlet whose thin little flood
A thousand of hoof beats had churned into mud.
Our tongues were as parched as our spirits were damp,
And misery reigned all supreme in the camp,
When, sweet as the sigh of a zephyr in June,
There stole on our senses an old Irish tune.

It crept low and clear through the whispering pines,
It crossed the dull stream from the enemy's lines,
And over the dreams of the slumberer cast
The magical spell of a voice from the past;
It lulled and caressed till the accents of pain
Sank to murmurs that seemed to entwine with its strain
And soothed, as of old, by a mother's soft croon,
Was our worn-out brigade by the old Irish tune.

Now pensive, now liting, half sob and half smile,
Like the life of our race or the skies of our isle,
Our eyelids it dimmed while it tempted our feet,
For our hearts seemed to chorus its cadences sweet.
Once again in old homes we were children at play,
Or we knelt in the little white chapel to pray,
Or burned with the passion of manhood's hot noon,
And loved o'er again in that old Irish tune.

A Johnny who crouched by the river's dark marge
To pick off our stragglers, neglected his charge,
And out in the moonlight stood, tearful and still,
Most tempting of marks for a rifleman's skill;
A dozen bright barrels could cover his head,
But never a ball on its death-mission sped;
Our fingers were nerveless to harm the gossoon
Who wept like ourselves at an old Irish tune!

It linked with its streams ere they melted away
True hearts severed only by blue coats and gray,
But faithful on both sides in triumph and woe,
To the home and the hopes of the long, long ago.
The air seemed to throb with invisible tears

Ere burst from both camps a tornado of cheers,
And a treaty of peace, to be broken too soon,
Was wrought for one night by that old Irish tune.

An Ennobling Influence

The power of music to recall vividly to the memory some long-buried or half-forgotten incident of the past is unsurpassed by any other influence, and many a touching story is related of a wasted life reclaimed and vice abandoned through the holy memories evoked by a once-familiar song, which stirred to new life some dormant inclination toward a higher plane of thought and feeling. So strong, indeed, is this influence for high and holy aspirations, that we feel music to be of its nature ennobling; and when we find ourselves uplifted, by some gifted musician, we would fain imagine that the artist dwells in that higher region.

We know that music is ennobling, even if its interpreters do not always reach the highest moral and spiritual plane, and I believe their failure to do so may often be caused by a defective education. It is well known that the true artist nature carries along with its susceptibility to the most refining influences, a corresponding sensitiveness to all other appeals; that the highly strung, nervous, impressionable temperament, which is absolutely essential for really great achievements, requires the most judicious training in early childhood in order that there may be developed a corresponding realization of the moral obligations which rest with tremendous force upon those who are unusually gifted.

But it is this judicious training in early childhood which is so often wholly, or at least in great measure, lacking. The gifted child is often set upon a pedestal by the other members of the family, if his talent be appreciated in the home circle. He is petted, flattered, catered to, and made to feel his own importance to such an extent that in later life he is unable to endure the least criticism or contradiction, and thus a selfish, egotistical, irritable, oftentimes ungovernable disposition is engendered. Or, on the other hand, should his family, as is sometimes the case, fail in appreciation of his gifts, he is misunderstood; his sensitiveness is derided and mocked at, until he learns to withdraw into himself, and a suspicious, jealous nature is fostered.

Therefore, if a child shows evidence of great talent, great is the responsibility which rests upon its teachers to strive to make his character a well-rounded, sane, and normal one and not allow it to develop on one side only.

Music Versus Jazz

The direct moral influence of music depends for its nature wholly upon the nature of the music in just the same proportion as the body is affected by the nature of the food which sustains it. Low, coarse, and vulgar music is as distinctly demoralizing as the same kind of literature or art. Not to speak of that which is really vicious and degrading, a continued diet of present-day, jazz, or the so-called dialect songs, which usually are

but caricatures of any genuine dialect and contain not a particle of real wit and humor, will work as much harm to the moral system as a diet of ice cream, pickles, and candy to the physical, especially to the child.

We may judge just as correctly of a home by the music we see on the piano, as by the books in its library or the pictures on its walls. There is hardly a house large enough to contain *Yes Sir*, *She's My Baby*, and Rubenstein's beautiful little gem, *Thou Art Like Unto a Flower*, and we should no more expect to find the two together than we should expect to find the old-time dime novel, or its still more dangerous modern successor, in juxtaposition with Emerson's *Essays*.

But while condemning the vulgar and the trivial in music, I would not be understood as insisting that only the best and highest forms may exert an influence for good. The folk songs of all nations have ever been a tremendous force in the formation of a strong patriotic and moral sentiment, because though not always the best or highest form of art, they are, nevertheless, truly good in their way, and it is only the bad or worthless which is to be condemned.

Perhaps you will recall Ruskin's saying that music will not voice the ignoble, but as we may well say that that which is not elevating can no more properly be styled music than can the low or trashy book come under the head of literature, we may consider this point established and pass rather to the consideration of the effect of music upon the mentality of the child. It is, I believe, a well-founded claim that nothing can excel the study of music in the power of developing a nice accuracy in sense perception and nerve response. Disraeli considered music a stimulant to mental exertion, and there are many instances which might be cited in proof of this. We are told that Lord Bacon had music played in the room adjoining his study, Milton listened to his organ for solemn inspirations, a celebrated French preacher was once found playing on the violin, in preparation for the sermon which in a short time he was to preach before the court.

When wearied and depressed by the battle of life, what can more effectually uplift and strengthen us than music of the right sort? Or, on the other hand, when we are too nerved up, too highly strung, what else has such power to relax both mind and body as this same heavenly music?

What use then shall we make of this great power for the cultivation of intellectual and moral strength?

Should we not remember that "the sister muses, poetry and music, should lead mankind up the shining steps toward the Creator of all things pure and lovely?" For:

"Thou, Lord, are the Father of music;
Sweet sounds are a whisper from Thee;
Thou hast made Thy creation all anthems
Though it singeth them silently.

But I guess by the stir of this music
What raptures in Heaven can be,
Where the sound is Thy marvelous stillness,
And the music is light out of Thee."

A New High-School Building

Brother Theophilus, C.S.C.

THE new Holy Trinity High School for boys, and Community Center, erected by Holy Trinity Parish, Chicago, is located on the southwest corner of Division and Cleaver Streets. What the location lacks in idealness of surroundings, it more than makes up in ease of access, since it is conveniently reached from every part of the city by surface and elevated lines.

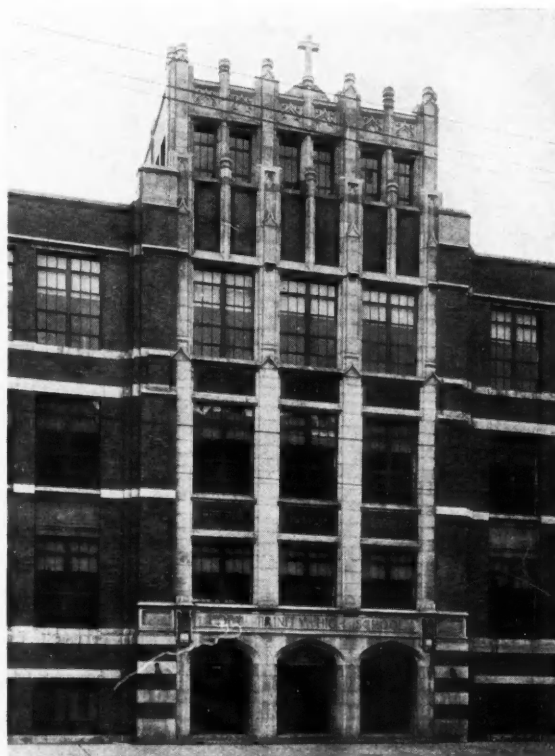
The building is U shaped, having a frontage of 174 feet on Division St., and the length of the east and of the west wings being 193 and 178 feet respectively. The construction was completed in October, 1928. It is of modified Elizabethan architecture, quite economical and very adaptable to school purposes.

The building is three stories high with an English basement $3\frac{1}{2}$ feet below the street level, and surmounted with a tower four stories high. In the basement of the west wing is the cafeteria with the kitchen and storerooms. Immediately above it, on the first floor, is the auditorium of 1,046 seating capacity. The stage is 30 feet deep and 60 feet wide. All the lighting in the auditorium is indirect. The stage is equipped with a stage loft and with a complete lighting system including dimmers.

Above the auditorium is the gymnasium, measuring 70 by 90 feet. Removable bleachers are provided for spectators. Beyond the gymnasium are the shower, locker, and apparatus rooms and the office of the athletic director.

The left wing of the building consists of a large community recreation room in the basement, with six bowling alleys, eight billiard and pool tables, soda and lunch counters, showers, and locker room. The first second, and third floors are taken up entirely by classrooms.

Since Division Street is a busy thoroughfare, no classrooms were located on that side of the building. The basement of the front is taken up by clubrooms, restrooms, and smoking rooms. On the first floor, im-



ENTRANCE, HOLY TRINITY HIGH SCHOOL, CHICAGO
—Slupkowski & Piontek, Chicago, Architects

mediately to the left of the main entrance and opposite the auditorium, is a large reception room; on the right is the administration group. On the second floor, facing Division Street is the library, with accommodations for 100 students at one time, lecture rooms, and consultation rooms. On the third floor, above the library, are physics, chemistry, and biology laboratories with lecture rooms, and accessory rooms.

The floors in all the corridors are of terrazzo, with terrazzo base. The classrooms, laboratories, and gymnasium are floored with maple; the auditorium floor is of mastic.

All the toilet rooms and showers are equipped with marble partitions. The lockers are built into the

walls; each classroom has composition blackboards on two walls and a built-in teacher's closet, with compartments for various purposes, and a bulletin board.

The windows are Lupton steel-frame, divided into five compartments, three of which permit opening. The right wing of the building is built of steel columns and girders; the left and the front portions are of reinforced concrete. The roof is concrete and insulated with insulating material.

This building accommodates 1,050 boys. The cost of the building, including architectural fees, but not the equipment, was \$480,000, or 32 cents per cubic foot.

The high school is conducted by the Brothers of the Congregation of the Holy Cross.

Building and Equipment Data

Construction

Bids received	June 1, 1927
Contract awarded	July 25, 1927
Construction started	Aug. 1, 1927
Building occupied	Sept. 1, 1928
Time required	1 year

Site

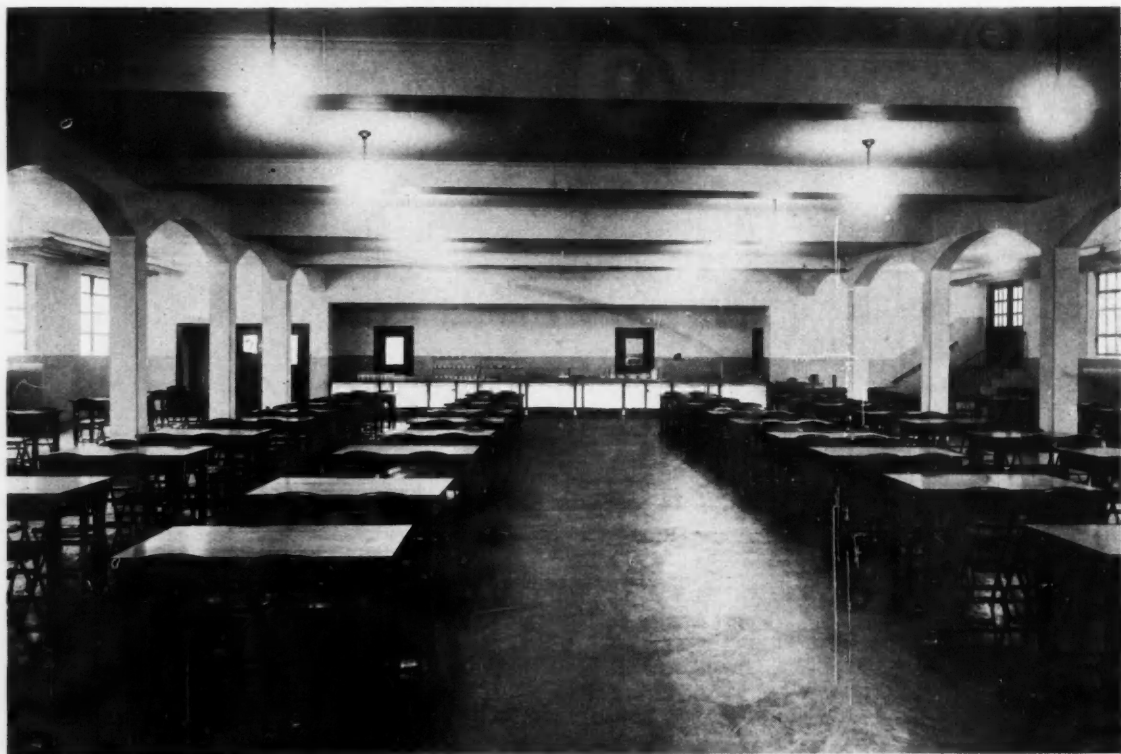
Dimensions	200 by 300 ft.
Principal frontage	200 ft.



HOLY TRINITY HIGH SCHOOL, CHICAGO, ILL.

—Slupkowski & Piontek, Chicago, Architects

The light stone trimming, the tower over the entrance, the panelled effect of the pilasters, and the set-back effect above the second and third stories produce a pleasing variety and harmony. Note the liberal provision for natural lighting. The building faces north



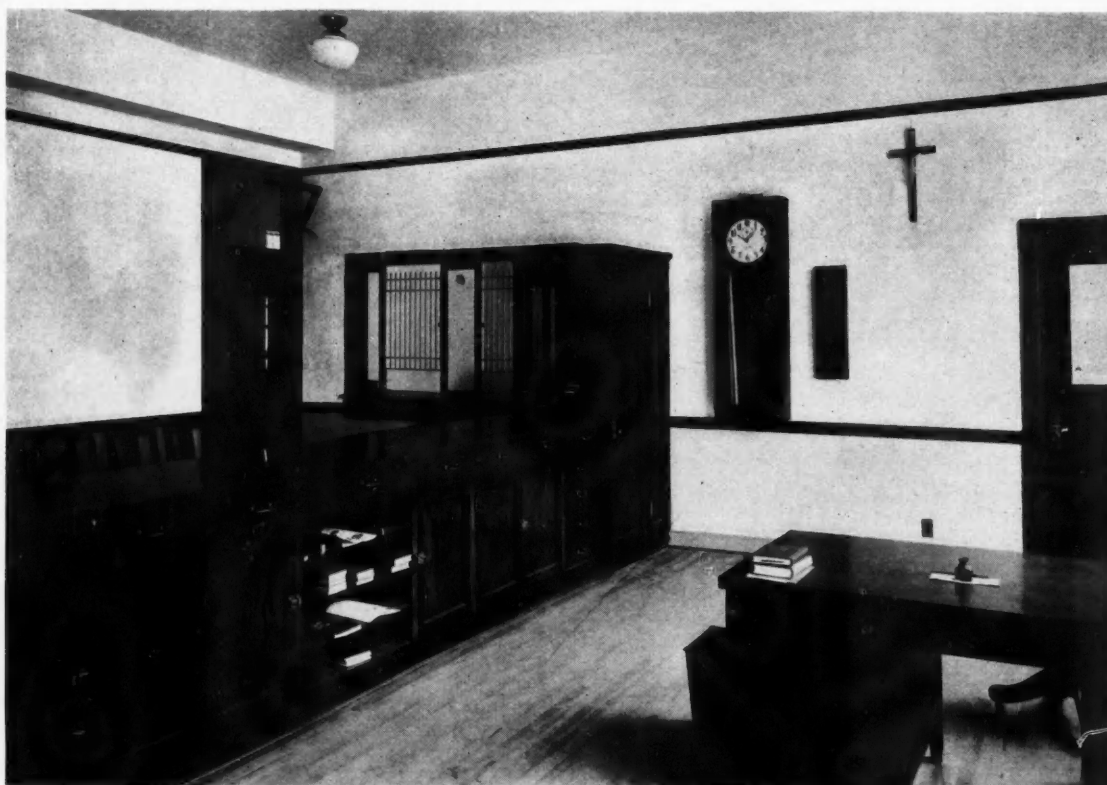
HOLY TRINITY HIGH SCHOOL, CHICAGO, ILL.

Why not have a hot dinner in the cafeteria?

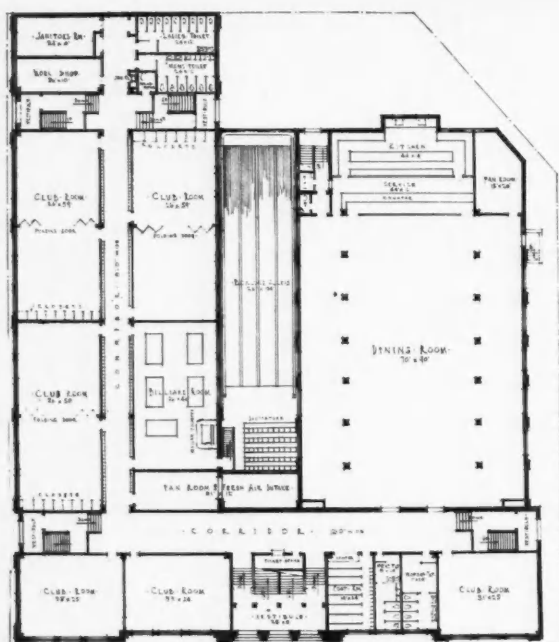


THE AUDITORIUM AT HOLY TRINITY HIGH SCHOOL, CHICAGO, ILL.

Not only student plays, but lectures, debates, and talking moving pictures describing educational topics may be provided in the modern theater



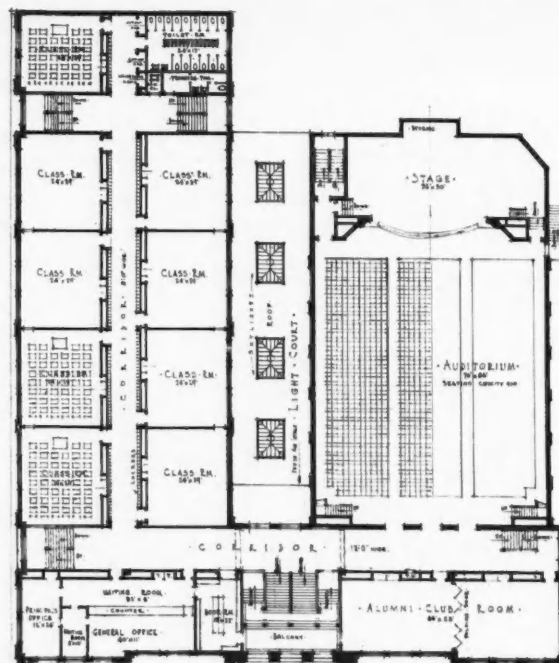
THE MAIN OFFICE, HOLY TRINITY SCHOOL, CHICAGO, ILL.



GROUND FLOOR PLAN

HOLY TRINITY HIGH SCHOOL, CHICAGO, ILLINOIS
—Slupkowski & Piontek, Chicago, Architects

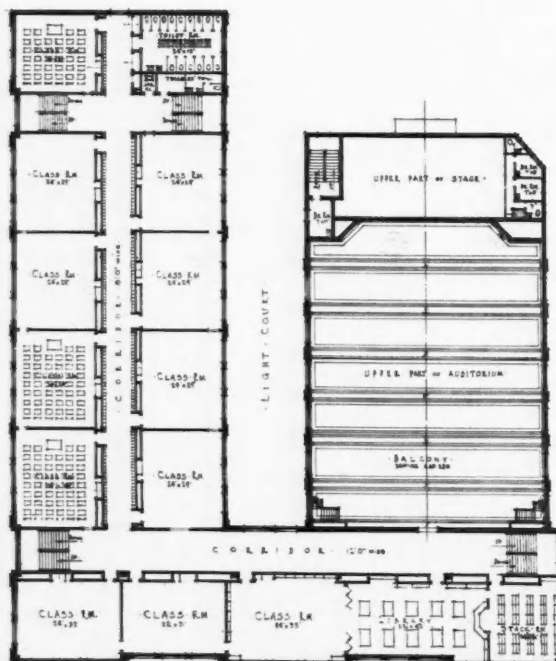
Rooms		Designs and Materials	
Number	34	Exterior design	Elizabethan
Classrooms	30	Exterior facing	Pressed brick
Laboratory rooms	4	Exterior trim	Stone
Auditorium	70 by 90 ft.	Construction material	Reinforced concrete and steel
Capacity	1,200	Corridor and stair finish	Oak trim, terrazzo floors
Gymnasium	70 by 90 ft.		
Capacity	500		



FIRST FLOOR PLAN

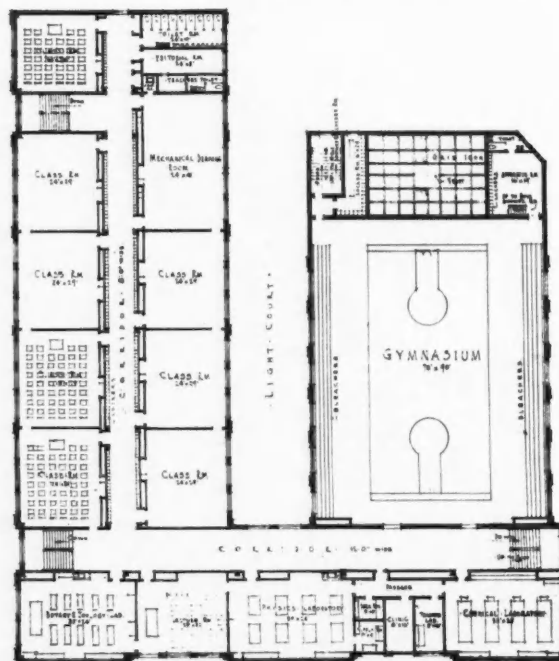
HOLY TRINITY HIGH SCHOOL, CHICAGO, ILLINOIS
—Slupkowski & Piontek, Chicago, Architects

Classroom finish	Oak trim, maple floors	Mechanical Equipment	Type of heating	Vacuum steam, temperature control
Auditorium finish	Caen stone, ornamental plaster, composition floors	Cost and Pupil Capacity		
Gymnasium finish	Glazed-brick wainscot, 80 in. high, maple floor	Pupil capacity	1,200	
Finish of toilet rooms	Marble walls and wainscot, terrazzo floors	Cost of Building	\$500,000	
		Cost of equipment	50,000	
		Total cost	550,000	
		Cost per pupil	450	
		Cost per cubic foot	35 cents	



SECOND FLOOR PLAN

HOLY TRINITY HIGH SCHOOL, CHICAGO, ILLINOIS
—Slupkowski & Piontek, Chicago, Architects



THIRD FLOOR PLAN

HOLY TRINITY HIGH SCHOOL, CHICAGO, ILLINOIS
—Slupkowski & Piontek, Chicago, Architects

Art Illustration for Religious Instruction

Br. F. Cornelius, F.S.C. A.M.

XII. History of the Church

BEGINNING with the very first Pope, Saint Peter, the Church placed her headquarters and the center of her power and influence at Rome, then the mighty capital of the world, and thus literally provoked a world of persecution, which began under Nero. The dreadful downward course of that emperor is traceable on extant coins of his day. We regret not to be able to point out easily obtainable illustrations of these coins, for the lesson they convey is striking and salutary. Shortly after the persecution by Nero, Jerusalem fell, its temple was destroyed, and its sacred golden vessels and seven-branched candlestick brought to Rome to grace the triumph of Titus. The Arch of Titus (P 1746)¹ in Rome commemorates these facts; they are represented in relief on two of its panels: The Triumphal Procession (U.P. A 334; also P 1747), and The Spoils of the Temple (U.P. A 335; also P 1748). It was Titus who completed the Colosseum, which was begun by his father Vespasian. Various views of this enormous building, so memorable for the martyrdom of thousands of the first Christians, can easily be obtained: (U.P. G 84, 85; also P. 1763, 1764, 1765; and Br. 253, 1899). Vivid representations of both of the criminal sports carried on in the Colosseum have been painted by Gerome: *Morituri Salutamus* (U.P. E 146); *Pollice Verso* (U.P. E 145 and P. 3048 B); *The Christians to the Lions* (P. 3045). Pictures of some of the Roman emperors, under whom the early Christians were persecuted, can be had for a trifle: A set of fifteen in which is Nero, is sold for one shilling by the British Museum, London; it is Set 49. There are, too, the following, larger and clearer: Nero (P. 1195); Marcus Aurelius (P. 1205) and (U.P. A 421); Caligula (U.P. A 424); Caracalla and Commodus (U.P. A 425); Hadrian (U.P. A 429); and the equestrian Marcus Aurelius (U.P. A 428).

The incident of the miraculous rain obtained for the Roman army by the Theban Legion, called therefore The Thundering Legion, is on the spiral band of carvings on the Column of Marcus Aurelius, Rome (U.P. A 343). And to go back for a moment, the Emperor Augustus, who reigned when our Divine Lord was born, is visibly recalled today by two full-figure statues (U.P. A 418, 419) and by two busts (U.P. 420); and

in connection with Nero we have the very expressive bust of his tutor Seneca, the philosopher who taught what he did not practice. Of Trajan there exists a life-like original relief showing the low-browed emperor and his suite (U.P. A 339).

The Decadence of Rome is by Couture (U.P. E 120), and in striking contrast to it we have the symbols of Christianity depicted in the catacombs (U.P. B 41, 42, and 350B). A monument that connotes the rise of Christianity out of persecution is the Arch of Constantine (U.P. G 86; also Br. 1898 and P. 1744). The imposing ruin of the Basilica of Constantine carries the same idea to the mind (U.P. G 83 and P. 1782, 1783, 1784). But monuments are cold and lifeless and ruins are repellant; it is human action, especially when heroic, that makes an immediate and powerful appeal.

The Last Mortal Combat in the Flavian Amphitheater

The jugglers of weapons have just retired from the arena, having whetted the appetite of the brutal populace for "the real thing," the struggle for life and death. There is an ominous pause — and now the retiarii or net fighters come upon the scene. A swarthy gladiator with gleaming helmet, buckler, and sword runs out nimbly into the midst of the arena. Then in a seemingly playful, fantastic manner and in a zigzag path with a pause here and there, another fighter pursues. The latter is armed with a trident and flourishes a strongly made net. He represents a fisherman, and as he glides about in graceful curves at some distance from the former, who represents a marine animal, he sings:

"How beautiful thou art, Myrmillon;
Thou must, thou must be mine, Myrmillon."

He approaches and throws his net. The other evades and then immediately darts toward his opponent with sword point forward. Side jumps, net casts, evasions, thrusts, follow rapidly like sudden flashes. The net bearer or secutor, as he is called, receives a gash in his upper arm; the blood spurts forth — the whole amphitheater howls. In a rage the wounded man draws back with the speed of lightning and, resuming the offensive, flings his net and in its meshes entangles the right arm of the marmillon, who in the next moment sprawls on the sand amid the deafening roar of the immense cloud of spectators. The secutor holds the points of the trident to the neck of the fallen man and glances up to the Vestals when he is suddenly distracted by a strangely dressed old man who runs up to him, grips with one hand the arm that holds the trident, and with the other points to heaven, saying at the same time with solemn excitement, "Christ forbids it!" A breathless silence ensues. The three men in the arena stand for a moment

¹Abbreviations—Ack.: Ackermann Art Post Cards, 5 cents each; F. A. Ackermann, Munich, N.W. 13, Barenstrasse 42. Br.: Brown's Famous Pictures, 5½ by 8 in., 1½ cents each; G. P. Brown and Company, Beverley, Mass. It.: Art Post Cards, 5 cents each; House of Italian Art, 1378 Sutter Street, San Francisco, California. Mag.: Magnificat Prints, 7 by 10 in., 5 cents each, The Magnificat Press, Manchester, N. H. P.: Perry Pictures, 3 by 5½ in., 2 cents each, The Perry Pictures Company, Malden, Mass. U.P.: University Prints, 5½ by 8 in., 1½ cents each. The University Prints, Newton, Mass. Seemann.: Seemann Color Reproductions; Rudolph Lesch, 225 5th Avenue, New York, N. Y.

like statues. Then a stone falls near them. Another stone fells the old man. The victorious gladiator retires. Then a shower of stones despatches both the old man and his protégé while the vast multitude raises a tremendous uproar for it has enjoyed a most unusual feast. — But it was the last. Honorius in the East soon heard of the incident and became particularly indignant because Telemachus, the slain old man, was a monk from the East and had made the journey to Rome with no other aim but that of promoting the movement for the abrogation of murderous combats. An imperial edict now put an end to all such contests. It was the year 404.

The above is but an incident, yet Telemachus symbolizes the Church of Christ which, at the cost of thousands of martyrs, triumphed where Rome fell, civilized the barbarians of Europe, and spiritualizes the world today as it has ever done. Catholic writers have amply told the wonderful story; but it is brought home with special force when incidentally admitted by those not of our fold. To quote one: We read in the *Knights of Columbus Bulletin*, Oakland Council, Oakland, California, June, 1929, that Mr. Joseph E. Marcombe, editor of the *Masonic World*, speaking at the men's club dinner at the First Presbyterian Church of Oakland, gave a brief history of the Catholic Church from its founding to the present time, praising the Church as the most stabilizing agency in the social and political world today. "I venture to say," Marcombe pointed out, "that if the Catholic Church, representing 300,000,000 adherents, should be wiped out, then the world would go bolshevist inside of two months."

The Catholic Middle Ages

The figure of *Thusnelda* (U.P. A 329) in the *Loggia dei Lanzi*, Florence, and that of *The Dying Gaul* (U.P. A 257) typify the character of the barbarians that poured down from the North upon the Roman Empire and whose conversion is the glory of Christianity. The great Fathers and Doctors of the Church were illustrated in the article on *The Saints*, I. The masters of Latin and Greek literature whose thought, writings, and eloquence were studied and largely adapted for the service of the Church by St. Augustine, St. Jerome, etc., are still vividly before us today in copies of ancient portrait sculpture; viz., *Homer* (U.P. A 392), *Socrates* (U.P. A 411), *Plato* (U.P. A 408), *Sophocles* (U.P. A 412), *Demosthenes* (U.P. A 401), *Caesar* (U.P. A 422, 423), *Cicero* (U.P. A 426).

The spirit of the Catholic Middle Ages, besides being portrayed in the illustrations mentioned under Section I on the *Saints*, is further seen in the following: the statue of *King Arthur* (U.P. D 493), and of *Theodoric* (U.P. D 492); and in *Edwin A. Abbey's Holy Grail* murals in the Boston Library (post card purchasable from there); *Conrad III*, 13th century, (U.P. 455); *Giotto's Dante* recovered, or rather, uncovered by the removal of dirt and whitewash in the *Bargello* of Florence (U.P. MB 10; also I 66); *The Vigil before Entering Knighthood*, by *Pettie* (U.P. F 148); *Entry*

of the *Crusaders* into *Constantinople*, *Delacroix* (U.P. E 91); *Procession in the Piazza San Marco*, Venice, by *Gentile Bellini* (U.P. B 330); *The Doge Loredano* (U.P. B 331 and 334); *Sultan Mohammed* (U.P. B 332). Of course, there are many great events in Church history, especially in medieval times, not referred to in any illustrations we have mentioned. True, they have been treated in historical art, but prints of them are not available for school purposes as far as our range of search has taken us. An earnest teacher or student will, however, constantly add to his collection of illustrations, art supplements, and other prints from every available source.

As we enter the Renaissance the historical pictures are found to be predominantly portraits. Although it is, no doubt, true of some faces, whether in pictures or in life, that "there is no art to find the mind's construction in the face," yet many, if not most, of the Renaissance portraits are keen character studies and put us literally face to face with the personages, and through them with the times, they represent. We can do little more than mention the pictures we have found: *Columbus at the Court of Ferdinand and Isabella*, *Brozik* (P 1327); *Columbus before the Council of Salamanca*, *Rotting* (1325); *Columbus Going Aboard His Caravels of Discovery* (P. 1323); *Departure from Palos*, *Balaca* (Br. 493); *Pinta, Niña, Santa Maria* (Br. 704m); *On the Deck of the Santa Maria*, *Piloty* (P. 1328); *Landing at Santo Domingo*, *Van der Lyn* (P. 1329); *Columbus Received by Ferdinand and Isabella after His First Voyage* (Br. 1921); *Death of Columbus*, by *Wappers* (P. 658). Statue of *Columbus in Rome* (P. 1326) and one in *New York* (P. 2025); statue by *Pelzer* (P. 1269). There is a strong picture of the discovery by *Piombo*, but we regret that we do not find school prints of it. *Amerigo Vespucci* (P. 1270); *De Soto Discovering the Mississippi*, by *Powell* (P. 1330).

Of the Popes of these times we have *Julius II* by *Raphael* (U.P. C 172); *Leo X*, by *Raphael* (U.P. C 195); *Pius II*, whose career is depicted in the large murals in the *Siena Cathedral Library* by that master story-teller *Pinturicchio* (U.P. B 274, 276); *Paul III*, by *Titian* (U.P. C 295); *Innocent X*, by *Velasquez* (U.P. E 221). Among the humanists that have to do particularly with Church history there are *Leonardo Bruni*, by *Rossellino* (U.P. B 474); *Ariosto*, by *Palma Vecchio* (U.P. C 308); *Platina Receiving Audience from Sixtus IV*, by *Melozzo* (U.P. B 224); *Galileo*, by *Sustermans* (U.P. D 158); and that dark spot of the Renaissance, the clever blackmailer *Aretino* (U.P. C 286). We have many portraits too of the nobility who patronized religious art and from whose families came many of the famous churchmen of that time, some of whom are canonized. We have *Dudovico Gonzafia* and his court painted to the life by *Mantegna* (U.P. B 300); *St. Aloysius Gonzaga*, by an artist of the school of *Veronese* (in *Messenger of the Sacred Heart* within last year or so); *Isabella d'Este* (U.P. C 19) and *Beatrice d'Este*

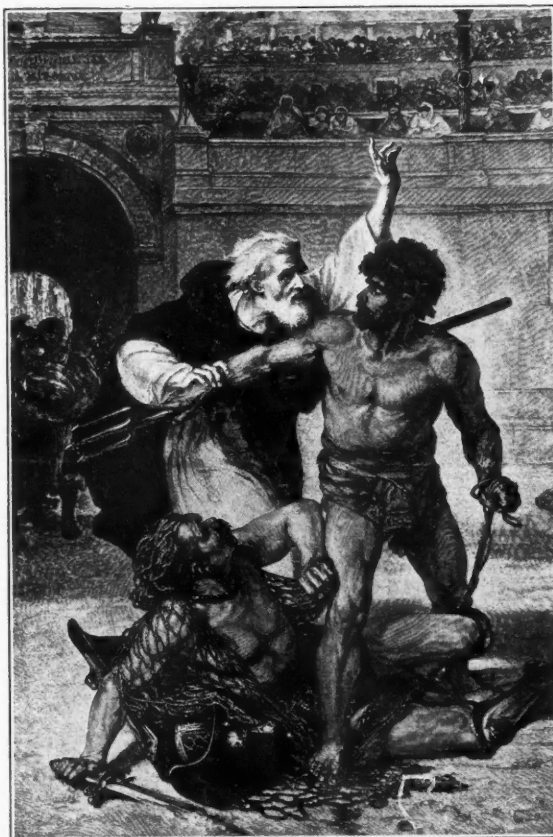
(U.P. C 22), both by Leonardo da Vinci; and last, but not least by any means, the Medici; Cosimo, by Pontormo (U.P. C 99); Cosimo, by Cellini (U.P. C 483); Lorenzo, the Magnificent, by Vasari (U.P. C 384); the same and his brother Giulio both idealized by Michelangelo (U.P. 460 and 458 respectively).

Among the outstanding figures in Germany and the Lowlands, we have Erasmus, by Holbein (U.P. D 431, and in color, Ack. 3077); Emperor Maximilian I in a fine drawing by Duerer (Ack 2303) and again by Duerer (U.P. D 409) and the kneeling tomb figure of the Emperor, by Peter Vischer (U.P. D 494); Charles V at Muhlberg, by Titian (U.P. C 298); Melanchthon, a masterful drawing by Holbein (U.P. D 441). There are several paintings of Melanchthon by Lucas Cranach, if they are truthful, men's opinion of Melanchthon must suffer through them. One is in the Royal Gallery, Dresden (see illustration in Catholic Encyclopedia, article, Melanchthon); the other, the more derogatory of the two, is in the Crocker Art Gallery, Sacramento, California. Cranach has also given us a humorous portrait of Martin Luther (see reproduction in Catholic Encyclopedia, article, Luther). We unfortunately cannot point to any school prints of these Cranachs. There is



ISABELLA OF ARAGON

—By Beltraccio (Lombard School)
In the Ambrosiana, Milan



THE LAST GLADIATORIAL CONTEST

—By Stallaert (Pinxit)

a Luther by Holbein (P. 785); and by the same, one of Luther's wife (P. 768).

A famous historical picture, which tells of the struggle between Protestant Holland and Catholic Spain, is The Surrender of Breda, painted by Velasquez (U.P. E 219) and an excellent color reproduction (Seemann. 1536). A whole line of the royal grandes of Spain has been painted by Velasquez. They represent, it is true, a nation that remained firmly Catholic despite the Reformation, but personally they do not figure strongly in the Church. More notable in that respect is Isabella, the Catholic, of Aragon, nobly portrayed by Beltraccio (U.P. C 30).

Important French personages in ecclesiastical history, of whom school illustrations may be had are Francis I, Clouet (U.P. E 3); Henry IV, by Lemot (U.P. E 191) and for his relationship with the famous Marie de Medicis and the consequent implications for Church history we have the famous series by Rubens in the Louvre (U.P. D 100, 121, 122, 123). Richelieu in triple portrait is by Champagne (U.P. E 12); the same in color (Seemann. 200). Louis XIV we have by Rigaud (U.P. E 23); and by Largilliere (U.P. E 20) and the great Madame de Maintenon, by Mignard (U.P. E 14); Bossuet, by Rigaud (U.P. E 22).

The Catholic guilds and especially that vast network

of trade unions, the Hansa League, are represented in Holbein's well-known Merchant Giszze (U.P. D 435); Holbein has also left us excellent portraits of Henry VIII (P. 189 C), Jane Seymour (P. 790), Anne of Cleves (P. 790 B), Edward VI (P. 789 B, 789 C); moreover there is a fine set of post cards in sepia tone of Holbein's portraits of English notables of his day, including Anne Bolein, Edward VI, Archbishop Warham; also John Fisher, Bishop of Rochester, martyr; and Sir Thomas More, his son, and also his father (Ack. 2827 to 2838). There is an interesting painting of Queen Mary by Anton Mor (U.P. D 90); same, larger and excellently reproduced in its colors (Seemann. 1508); by the same firm in the same fine style is the picture of the much maligned Count of Alba (Seemann. 1682). Oliver Cromwell we have by Lely (U.P. D 189).

Of the Revolutionary period there is Houdon's Voltaire so very expressive of malicious sarcasm (U.P. E 187) and Rousseau (U.P. E 188) also by Houdon. We have also the Death of Marat, by David (U.P. E 55); the excellent Totentanz series by Rethel (Ack. 2226 to 2233), and the Lion of Luzerne, by Thorwaldsen (Br. 139).

The Napoleonic and subsequent times are represented by Napoleon at Arcole (U.P. E 68) which shows us the young strenuous, spare Napoleon at the start of his career; by the Coronation, David (U.P. E 59); Em-

press Josephine, Prud'hon (U.P. E 63); "1814", good for illustrating the disaster Napoleon invoked upon his head when he remarked, "Does the Pope imagine that at his word the guns shall fall from the hands of my soldiers?" Striking too and marvelous as art is Goya's Execution of the Madrillenos (U.P. E 247); the same fine in color (Seemann. 1489). And there is Carpeaux's Napoleon III (U.P. E 197).

The Church in America

The large and loyal participation of Catholics in the making of our nation is instanced by Rossiter's Washington and Lafayette (Br. 121m) and again by the Lafayettes (Br. 10m and P 142). A touch of the spirit of the Blue Laws and of the reception that was accorded them even by Puritans is given in Millet's Between Two Fires (U.P. H 66). Foreign mission work is illustrated in Bonnat's Cardinal Lavigerie (U.P. E 159) while two of the greatest figures in spiritual world government and service are portrayed in the pictures of the learned Leo XIII (Br. 8lm and P. 2500) and the saintly Pius X (P 2600).

Portraits of Artists

The students would surely be delighted to meet some of the artists that made the originals from which the many illustrations presented in this series have been drawn. Fortunately the portraits of many of them are extant and, incidentally most of them are from the hands of the artist they represent; these we shall indicate by an S. There is Giotto, by Uccello (U.P. B 138); Uccello, S (U.P. B 138); Filippino Lippi, S (U.P. B 217); Michelangelo (P. 294 and Br. 30m); Raphael, S (P. 319 and Br. 32m) and with his master Perugino, S (P. 333); Leonardo da Vinci, S (Br. 609 and P. 277); Del Sarto, S (U.P. C 97); Botticelli, S (P. 259); Titian, S (U.P. C 294); same, S (P. 308, Br. 620; and Seemann's glorious picture, 1428); Duerer at thirteen, S (U.P. D 387 and Ack. 2294); Duerer in his young manhood, S (Ack. 3129); Duerer in his prime, S (P. 774; same in color, Ack. 3128); Hans Holbein, S (P. 784); Burkmaier and his wife looking into a mirror and beholding two death heads S (U.P. D 424); Velasquez, S (P. 660); Murillo, S (P. 760); Rubens, S (P. 630, U.P. D 119, 138, Br. 733); Rubens, with his wife Isebella Brandt, S (U.P. D 104); Rubens with his two brothers, S (Br. 1693); Van Dyck S (P. 644 and Br. 736 and U.P. D 172); Van Dyck as a very young man, S (the fine color reproduction by Seemann, 1601); Rembrandt, S (P. 728 B, U.P. D 233, 234, 236, 244, 265, 269); Reynolds, S (U.P. F 38, P. 859, 860); Mme. Lebrun and her daughter, S (U.P. E 60); David, S (U.P. E 52); Dore (Br. 715); J. F. Millet, S, splendid head, (U.P. E 107 and P. 508C); L'Hermitte (B. 722); Puvis de Chavannes, by Rodin (U.P. no number). The Catholic Encyclopedia has illustrations of other artists' portraits, among them that of Guido Reni, the Carracci, etc.; but we find no separate prints of them.

Church history is further illustrated by the noted



SIR THOMAS MORE

—By Hans Holbein, Jr. (Windsor)

Catholic churches of the world. There is a great wealth of these pictures. In the University Prints catalog (5 cents), pp. 115-127, is a list of some 500 of them. In Perry Pictures catalog (15 cents) many are presented together and even pictured on a small scale; the same is true of Brown's Famous Pictures catalog (5 cents). Though the present articles are limited to art illustrations, we also call attention to reproductions from photographs of views of Palestine that appertain to religious instruction. Perry Pictures and Brown's Famous Pictures each contain a series of these grouped under one heading.

Supplementary Pictures

Supplementary: To Article IV: Meeting of St. Anne and St. Joachim, Taddeo Gaddi (U.P. B 78); Same, Carpaccio (U.P. B 362); Visitation of the Most Blessed Virgin to St. Elizabeth, a sculpture group of truly classic quality on the façade of the Cathedral of Rheims (U.P. K 82); Assumption of the Most Blessed Virgin; Filippino Lippi, (U.P. B 219).

To Article VI: Calling of the Sons of Zebedee, Marco Basaiti (U.P. B 367).

To Article VII: Entombment of Jesus, an extraordinary fine medieval sculpture group (U.P. K 119).

To Article VIII: St. John Takes Leave of his Mother, Filippino Lippi (U.P. B 146). Preaching of St. James, Pinturicchio (U.P. B 271); Condemnation of St. James, Mantegna (U.P. B 295); St. Mark Preaching at Alexandria, Gentile Bellini, (U.P. B 333); St. Peter Raising a King's Son to Life, Masaccio, (U.P. B 213, 214); St. John Evangelist Raises Drusiana to Life; Filippino Lippi (U.P. B 216); St. Peter Receiving the Keys, Perugino (U. P. B 263).

To Article X: SS. Girolamo and Gregorio, Joannes Alemannus (U.P. B 327); St. Dorothy, Gossaert; i.e. Mabuse (U.P. D 71); Obsequies of St. Stephen, Filippino Lippi (U.P. B 147); St. Anne in the Madonna dell' Impanato, Raphael (U.P. C 174); St. Anne with Mary and Jesus, dai Libri (U.P. B 319); St. Catherine of Alexandria, Albertinelli (U.P. C 66); St. Cecilia, Dolci (U.P. C 411); St. Catherine Exhorting the Pagans to Abandon Idolatry, Masolino? (U.P. B 128); Feast of Herod, Giotto (U.P. B 76).

Conclusion

From the days of the cave men and even before that, pictures were used to convey, reiterate, and perpetuate ideas. The Egyptians went so far as to develop a national system of picture writing. Greece and Rome were prolific in fixing their exploits and myths in bronze, marble, and mosaic. The Catholic Middle Ages taught the Faith of Christ in stone and in stained glass. And today, in spite of the practically universal ability of men to read, pictures flood our periodicals. Graphic art, and principally the picture, is a universal, popular, and powerful means of conveying ideas.

The plan presented at the beginning of this series of articles was: To acquire a fairly complete list of in-



JOHN FISHER, BISHOP OF ROCHESTER

—By Hans Holbein, Jr.

expensive pictures; to select from this list those that we can most effectively use; to buy some subjects in larger and truer reproductions, such as the Seemann prints; to have an exhibition surface on which pictures succeed one another in accord with particular occasions or with some course of study, etc. The idea is to strengthen important teachings by reiterated impressions, the cumulative method. Since we began these articles a new opaque projecting lantern has come on the market, which in a fairly dark room, and with a translux screen in a room but half darkened, gives a picture on the screen practically as good as one obtained with lantern slides. While this fact does not change the pedagogic principle urged in our introductory article (see CATHOLIC SCHOOL JOURNAL, October, 1928), it suggests a practice in visual teaching that can be made very effective and above all, interesting, if tactfully used. The lantern we speak of is the Bausch and Lomb Baloptican ERM, the latest (1929) model. It is manufactured and sold by the Bausch and Lomb Optical Co., Rochester, N. Y.; Western address: 28 Geary St., San Francisco, Calif. By means of an excellent lantern like this and a well-arranged supply of pictures, the religion class may be treated monthly to a screen lecture illustrating the current lessons or some special subject.

To all teachers of religion who realize the power of the picture as a means of teaching and who are willing to cope with and master the peculiar difficulties that attend teaching with pictures, the labor and content of the articles here concluded is cheerfully dedicated.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick

Editor

A FURTHER STATEMENT OF EDITORIAL POLICY

Ideas or Technique?

The CATHOLIC SCHOOL JOURNAL exists primarily for its readers. It exists to keep them informed currently as to new ideas and new practices, to exchange experiences of those who do the day-to-day work: to make them more critical of their own experiences, and to help make them factors in raising the level of achievement of Catholic education. Nor are we unmindful of the fact that the Catholic schools and Catholic teachers exist primarily to serve Catholic children.

This statement is prompted by our consideration of the plans of the CATHOLIC SCHOOL JOURNAL for the future. We want to make this JOURNAL a practical help in the actual classrooms of teachers in order that we may ultimately cooperate in promoting the welfare of Catholic children.

Sometimes we hear the complaint that there was nothing in this or that magazine that I could take immediately into the classroom. Teachers are in a bad way who insist on having ready-to-serve pedagogical pancakes. Teachers who are looking always for things that can be served table d'hôte in classrooms become too dependent on other people's thinking and instead of growing professionally, deteriorate. Unless a supervisor, or a book, or a magazine, can give them the thing they are to take in their class, they are helpless. When new situations develop in class they do not know how to meet them. When students with special defects react to the prepared material, the teacher thinks she must go on with her plan without making the adaptation to the individual.

We do not, however, plan to curtail the practical plans which will be developed in the magazine. We expect to extend them rather. Our present emphasis is to deal with the fundamental problem of education. The last two numbers have emphasized, and all numbers will emphasize, the fundamental distinction between teaching subject matter and teaching children. We have aimed immediately at affecting the spirit of Catholic education as the most effective way of ultimately affecting its technique. Even in practical articles such as, for example, the articles on the Fourth and Eighth Commandments, there are ideas of the widest possible application in religious and moral training. The teachers who have insight enough to discover that, will have suggestions for all their work, where the fundamental object is to teach the child instead of teaching the subject, and the final result is more training rather than mere knowledge. We should be better pleased with our

results if we could give a teacher a new idea instead of a new plan. We should be happy if a teacher's attitude were changed rather than that she gave a particularly brilliant lesson on such a day because of a plan published in this JOURNAL. What we should like in this JOURNAL are germinal ideas that are alive and active continuously among teachers. We should welcome from readers any suggestions to make more effective this ideal of service which we set up.

GOOD, BETTER, OR BEST

In a rather spirited discussion of leadership among Catholics, Father Albert C. Fox, S.J., dean of the college of liberal arts of John Carroll University, as quoted in the Catholic Universe Bulletin, says some notable things. He thinks we have too many banner bearers rather than leaders. He thinks, too, that leadership is lacking more generally, because thinking is such an essential part of it. And he points other conditions that explain his major point; the scarcity of outstanding and acknowledged leaders among the Catholic laity in America. And the question may be asked, which Father Fox does not ask in this connection, To what extent is this a deficiency, a challenge, and an opportunity to Catholic education from the elementary school to the university?

Father Fox makes a rather striking suggestion of our lack of, or failure to appreciate expert advice in the utilization even of our present resources and follows it with a specific instance that is startling not so much in our past failure, but in future hope. He says:

"Thus, for instance, when the Knights of Columbus, after the war, out of a desire to prove their honesty, spent millions of remaining dollars for vocational training, they acquitted themselves of the obvious in the lines of possibilities. Clearer vision and perspective might have inspired the foundation of graduate schools in the Catholic universities in this country, since without such graduate schools, these universities were and have largely remained, unable to prepare young men and women for positions which are open only to those who possess higher degrees."

Father Fox raises a question for every religious order, every head of a Catholic institution, every member of the hierarchy as well as for every Catholic lay organization. Are we using the social energy of Catholicism as expressed in funds not merely for the good or useful, but for the best and wisest purposes. One need only suggest the parable of the talents to drive home the moral that adorns this tale. Before stating it again we may state that we understand the very good reasons which prompted the Knights of Columbus in their decision, but the question which Father Fox raises is pertinent. Would not the proposed expenditure have satisfied even the highest sense of stewardship and rendered a high constructive public service to the sons and daughters of the ex-service men and to the American people, for whom they held the torch so high?

But more important even than this general lesson is the specific content of Father Fox's proposal of the use of the Knights of Columbus funds. The development

of a few Catholic graduate schools in the various sections of the country would have a great significance for every Catholic school in the country, and ultimately for every Catholic child. The permeating educational influences come from the top downward, and at the very top of the Catholic educational system is the Catholic graduate schools, not yet fully developed among the best, and let it be frankly added, we have too many poor ones. Here is a proposal which every Catholic teacher from the kindergarten teacher to the most advanced professor in the university, and every Catholic parent is vitally concerned in. A few really effective graduate schools mean an adequate intellectual leadership among Catholics. They mean a creative force that can penetrate our contemporary materialism, chaos, and irreligion with the active ideas and ideals of a Catholic civilization. They mean the possibility of a genuine lay apostolate.

Fortunately, there is in the country a group of men who see this particular idea, who have money to finance it, and whom we trust may bring it about in the near future. They must see it in its national and continental proportions. They must consider its effect on the whole body of Catholic institutions and on the entire Catholic population. They must keep in mind their purpose of a leavening Catholic leadership in American civilization.

The endowment of four or five Catholic graduate schools in this country located in its various sections, cooperating in a national plan, would be the most constructive educational service rendered to America, and its reverberations would be found in the one-room rural school in the most out-of-the-way place in our least-populated states. The Knights of Columbus might consider this opportunity in the future.

MUSIC IN THE PARISH SCHOOL

Every well-planned common-school curriculum includes the study of music. It is not difficult to induce groups of children to sing. The results depend upon intelligent direction and thoughtful instruction. Practically every group of Sister-teachers includes one who can play the piano or organ, and lead in Mass singing.

In parish life the child voice set to music finds an exceptional reception and application, not only as a refining and elevating influence in the classroom and at parish functions, but in the absence of an adult choir, at the celebration of Holy Mass. Who has not been charmed at the sound of juvenile voices in the church?

While the encouragement of parish children in the direction of music and song has its compensations there remains the further advantage that from these groups of singing children may be drawn the recruits for the adult choir. The practice of permitting children to sing at an early Mass, for instance, familiarizes them with some of the simpler compositions, and at the same time attracts them to the more pretentious compositions sung at high Mass and other services.

The formation of juvenile orchestral groups within

parish circles serves a double purpose. It trains the youth in the use of one or more instruments which in itself is educational, and at the same time provides music at entertainments and functions engaged in under parish auspices. Some of these amateur orchestras encountered at parish functions have attained considerable proficiency and have added not a little to the social life of the parish.

The advent of a children's choir is usually due to the zeal of a Sister-teacher. The formation of a juvenile orchestra usually springs from a musically minded member of the congregation. The pastor who finds it practical and desirable to bring his flock together occasionally in a social way has found the juvenile orchestra a pleasurable utility.

The writer has seen such orchestras function at parish entertainments, graduation exercises, picnics, and Holy Name rallies. In each instance they have aroused enthusiasm by giving the occasion a genial musical touch and atmosphere. The classroom children's chorus is in fact an indispensable part of parish entertainments.

The principal justification for this proposal of chorus, orchestra, and other music instruction in the parish school is not so much the very real social service it is to the parish, as the educational opportunity it provides for the children, providing it is well done.

Every child should be initiated pleasantly and joyfully into the great music of the Church under competent trained direction in the parish school. And the high schools and the colleges should find place for the development of this work begun in the parish school.

EXTRACURRICULAR OR EXTRAClassroom?

Sometimes a change in terminology is significant of a fundamental change in point of view, outlook, or philosophy. A simple change of name from extracurricular to extraclassroom is such a significant change in terminology. It places extracurricular activities not outside the curriculum, not as an educational adjunct, not as a relief from the necessary drudgery of the ordinary educational process, but as an essential part of it.

In this process there are classroom activities and extraclassroom activities. Both are a part of the curriculum, both are a part of the educational policy of the school — both essential, integral in the educational policy.

The so-called new school, or progressive education gives added emphasis to this point of view, and declares its faith: "The new school has no extracurricular activities. These groups of activities are a regular and important part of school life — they are not a side issue indulged in at the end of the day or week as unrelated recreation or relief from the real business of schools."

In their actual program the progressive schools have taken an advance step. They have woven these activities into the actual program of the school, not at the end of the day, but in the heart of the day. It is truly a part of the educational program and purpose of the school. It is deed in support of faith.

Religion: How Taught

By S. C.

RELIGION is taught in all Catholic schools from Grade 1, where the little one is told that God made the world, up to college days when the apologetics professor teaches us how to prove the existence of God from conscience, reason, revelation, and from the world about us. Our teachers have all been zealous, determined that we should know our religion thoroughly; perhaps, in early days they kept us after school if we did not know it. Some of them were very learned and opened up before us geological and astronomical vistas undreamed of before. Why then have many of the children we turn out from our schools so little real religion? Little real religion! What do you mean?

This is what I mean: Catholic girls leave Catholic high schools knowing two or three textbooks in religion perfectly, mayhap carrying off a gold medal donated by the Reverend Pastor for Christian doctrine, a silver medal donated by a patron of the school for Bible history. The sweet girl graduate, in some instances, goes to a home where mother is overworked, the little brothers and sisters unkempt, because mother's tired hands can't reach everything and she looks around disgusted, dissatisfied "Oh! I can't stand this! 'The movies, or else a trashy novel is resorted to as a panacea. Where all this time is the Fourth Commandment? — Love, honor, obey, help — the realization that the father and mother are God's representatives.

The indissolubility and sacredness of the marriage tie has been dwelt on carefully beyond doubt, yet how many Catholic girls simply won't put up with anything and if they can't get all they want — and their wants very often exceed the husband's income — they leave John and live in unhallowed wedlock. Then joy rides, petting parties, and all the other snares set by satan are participated in by our Catholic girls.

Is it possible that young Religious teachers are so determined that "My pupils shall never have low marks. Ninety per cent is the lowest I'll tolerate." Is it possible, I ask, that Catechism has been made a bugbear rather than a delight? that the illuminating answer — page one, small Catechism — God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next, and all kindred beauties mean nothing more to them than a mark on an examination paper? Have they been taught to accompany the Man-God in His journeys, to follow His instructions as if sitting at His feet, to contemplate Him as He went about doing good, to live familiarly with Him? If so, love will follow in the wake of knowledge, and they will want to visit Him in the Sacrament of His love, to receive Him frequently in

Holy Communion; the desire of service will follow, and whatever may be their vocation in life it will be lived up to nobly.

Young teachers are you full of the love of God? Is perfection your goal? Are you an interior soul? Are you guided by the Holy Spirit Who dwells within you? If so you will teach your pupils religion — "Out of the abundance of the heart the mouth speaketh." If not you're a bogus Nun, with a more or less becoming habit, which is a cloak of deception, and you can't teach love of God because you haven't it in your own heart.

What will you wish to have done when you are on your bed of death with judgment facing you? Have you your M.A.? — the Master's Assistant — If not, begin again. You are young, or middle age perhaps, however many years of service remain to you let the greater glory of God be your sole aim: crucify yourself, if necessary, in order to do good to the souls committed to your charge. Never sacrifice the spiritual for temporal success. Then will you turn out pupils who will be valuable allies in God's army; who will wage an unrelenting war against the evils of the day, who will bring back the home, which is gradually disappearing, and all this will be due to your daily, hourly, struggle to be a true Religious, and throughout eternity will be fulfilled in you the promise: "They who instruct others unto justice shall shine as stars."



AN EDUCATIONAL ESSENTIAL

The pastor of a chapel, which exists for the purpose of affording Catholic students in attendance at a well-known state university opportunity for keeping in touch with religion, recognizes poverty as well as richness in the equipment of the establishment within whose shadow he carries on his work. He says:

"It has fine buildings well located and thousands of students. It has some good teachers, too. 'I wish I could say that it is a great school. Unfortunately it lacks what is essential to educational greatness; namely, the spirit of reverence for God and the soul. It has a system of education without a center, without a heart, without a soul.'"

The reverend critic goes on to observe that thinking men who are not Catholics are beginning to appreciate the defects of many of the colleges and universities attracting large student-bodies at the present time. He finds such thinkers ridiculing the standard which demands a doctor's degree and research rather than teaching ability in the faculty. They are laughing, he declares, at the megalomania which makes the expenditure of millions of dollars more important than inspiring and constructive teachers. They deplore the lack of religion in education.

Such criticism is warranted. If it persists and extends it will lead eventually to correction of the evil it condemns.

Facing Reality with High-School Students

Sr. M. Lucia, S.C.P.

"Thou must be true thyself if thou the truth would teach;

Thy own soul must overflow if thou another soul wouldst reach."

IT is not the purpose of this paper to enter upon a lengthy discussion on the subject of the "unadjusted" students who come under our influence; nor is its aim to propose infallible methods of dealing with such pupils; neither does the writer expect to propound any new truth concerning the treatment of the problem child. The object is rather to present for consideration a few thoughts that might bring more enthusiasm and diligence to the great task of developing in the lives of those intrusted to us a powerful impulsion toward making them realize the importance of getting a strong grasp upon human reality. No power is equal to this force of the spirit to enrich their lives. It far excels all academic achievement or any industrial or commercial advancement. A special plea, then, is addressed to teachers of high-school students to make certain mental adjustments to the angle of vision in judging our young boys and girls, so that this vision thus properly focused may enable them to catch the pupil's viewpoint and thus appreciate his motive and impulse for action.

Leaders of Youth Needed

When we understand the child, his nature and his needs, the rest will follow naturally. A sympathetic understanding of our pupils will make us appreciate that we have in them loyal warriors in the fight for right. Our need is skilled leaders to direct into proper channels this freedom and vitality of spirit; not by suppressing the God-implanted instincts, but rather, by elevating and guiding them to truth.

It will not be amiss, however, to explain in what sense we understand the "unadjusted" or "exceptional" pupils with whom we come in contact. The term "exceptional child" is applicable to every individual who in some way or other is markedly different from the majority of children of the same age. We generally restrict the term to those differences which deal with the educational possibilities of the individual.

Such children may be divided into three classes, those who are unadjusted physically, mentally, and morally. The physically incapacitated may be enumerated *ad infinitum*: the deaf; those with speech defects; those with poor sight; cripples; nervous children; and undernourished children.

Mentally, these children may be exceptionally bright and precocious, or they may be markedly below the normal intelligence. Morally, the unadjusted pupils are those who show neither interest for nor apprecia-

tion of the things of God, who in different degrees exhibit a lack of the sense of responsibility and a lack of appreciation of any obligations or duties, and a manifestation of criminal tendencies.

To handle effectively the physically defective, is a negligible problem. Any well-organized school has at its command, equipped and willing agents to assist in this work; these are the clinics, the parent-teacher association, and the school nurse. The health of our school children has received such careful consideration that the problem has become an easy one for the wide-awake teachers and supervisors.

A Delicate Problem

Mentally unadjusted children are the big task for the teacher. A parent or guardian will give a willing ear to the enumeration of the physical disabilities of the child, but what infinite tact is necessary to approach a parent on this delicate question of the mental deficiencies of her "perfect child." And still, the problem of the mentally unadjusted is far more pronounced and more prevalent than is that of the physically handicapped. The mentality of the exceptional children ranges from the extremely bright to the border line or even to the mentally dull.

To handle justly such problems is the tremendous obligation not of the teacher alone, but of all school authorities. To solve this problem, judicious and wise use of intelligence tests are necessary. Opportunity classes for the dull, and enrichment classes for the superior pupils must be created.

The solution of the problem of the morally unadjusted is a well-planned course in religious training, presented in such a way that the pupil will look upon this course as one designed to help him personally.

In dealing with these exceptional or unadjusted pupils in our secondary school, Catholic teachers will act wisely in considering the necessity of "facing the reality" of such situations.

We forget all too frequently that natural virtues and the ideals have a definite place in life. Instead, we attempt to measure these red-blooded boys and girls intrusted to our care by our own preconceived standards of morality and propriety, instead of realizing, how these pupils differ from us in age, time, and experience. We fail to consider the complex spirit of modernity which has invaded our schools just as it has entered the home. Failure to grasp this fact leads us sometimes to place before these students standards quite impossible of attainment, and we are then surprised that the ideals presented for imitation have failed to carry over into their lives.

To be concluded

New Books and Publications

The Mind of the Missal

By C. C. Martindale, S.J. Cloth, 265 pages. Price, \$2.50. The Macmillan Company, New York, N. Y.

In this volume, Father Martindale, the English Jesuit, whose writings are well known to many American readers, has performed a real service for English-speaking Catholics. The *Mind of the Missal* should appeal very strongly to the laity who have not had access to liturgical publications intended for the clergy. Priests and Religious, too, will find in it some helpful thoughts. The quotation of the words of the Holy Father to a pilgrimage of Boy Scouts, "that sacrifice which you with me have offered, as indeed you have," should set aright those timid souls who fear the outcome of the liturgical movement among lay people.

The first part of the book is a brief sketch of the history of the Missal. Unfortunately, this sketch is too abbreviated to be of value to the student, and too indefinite really to act as an introduction for the casual reader. The distinction between essentials and nonessentials should be made clearer. And one feels that the explanation of the canon of the Mass is inadequate in comparison with the masterly treatment of the proper in the second part of the book.

The second, and necessarily larger, part of the book explains the proper of the ecclesiastical year and of some of the important feasts. One would wish that every Catholic would spend the necessary time on Saturday night or Sunday morning to prepare himself, by a study of the proper of the day, for the fulfillment of his Sunday duty with joy and understanding.—J. G. G.

New Elementary Latin

By B. L. Ulman, Ph.D., University of Chicago, and Norman E. Henry, M.A., Peabody High School, Pittsburgh, Pa. 1929. The Macmillan Co., New York.

The problem of spirit plus form has taken on interesting applications since the famous Classical Investigation opened up the necessity, and the flock of interesting new textbooks make the work of the Latin teacher refreshingly alive with even the most skeptical Latin class. Interesting in their own right, urgent in the relation of Latin to practical life, they sometimes lose sight of the necessary solidity of the subject to lose themselves in the charming bypaths into which it may lead. A pretty story may delude the junior scholar from realizing how difficult Latin can be—but is such delusion, after all, a sinful fraud?

And so I admit candidly that I like the new approach, and that I should enjoy giving Ulman and Henry's new Latin series a trial in my classes, because it leads one into the inner circle of Latin *per se* with such charming informality; it embodies the clear-sighted wholesomeness that was Rome with an almost Greek enthusiasm; and it seems able really to teach the reading of connected Latin, the aim *super omnes* in the scheme of a Latin teacher. An entire page of Latin in each lesson provides for that.

The Latin readings, let me add, are encouragingly related to the vocabulary and to glimpses of actual Roman life rather than hodgepodes of the farmer and the sailor, which only bring out the more pointedly, that Latin is a dead language.

The first of the series is especially pleasing. Its syntax development is logical, organized, and well applied, intro-

ducing the terms gradually and with careful explanation, then building with logical speed from its foundations, and changing the approach with skill.

The connected story of Lucius, running through the first book is a special feature. And the half dozen fine songs at the end of the text would make a strong appeal to the teacher who likes the psychology of a lusty song or play. Still more pleasing in a practical way are the splendid *Progress Tests* in Latin by Ulman and Smalley, covering vocabulary, forms, and composition most thoroughly and correlated exactly with the text—tests so excellent that they are widely used even without the Ulman text, but which should naturally adapt themselves with delightful results to their own complement.

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The introductory study, too, is very apropos, especially to be commended for its pleasing succinctness. If the professor sees fit, he can make further expatiations as occasion demands.

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New Books and Publications

The Mind of the Missal

By C. C. Martindale, S.J. Cloth, 265 pages. Price, \$2.50. The Macmillan Company, New York, N. Y.

In this volume, Father Martindale, the English Jesuit, whose writings are well known to many American readers, has performed a real service for English-speaking Catholics. The *Mind of the Missal* should appeal very strongly to the laity who have not had access to liturgical publications intended for the clergy. Priests and Religious, too, will find in it some helpful thoughts. The quotation of the words of the Holy Father to a pilgrimage of Boy Scouts, "that sacrifice which you with me have offered, as indeed you have," should set aright those timid souls who fear the outcome of the liturgical movement among lay people.

The first part of the book is a brief sketch of the history of the Missal. Unfortunately, this sketch is too abbreviated to be of value to the student, and too indefinite really to act as an introduction for the casual reader. The distinction between essentials and nonessentials should be made clearer. And one feels that the explanation of the canon of the Mass is inadequate in comparison with the masterly treatment of the proper in the second part of the book.

The second, and necessarily larger, part of the book explains the proper of the ecclesiastical year and of some of the important feasts. One would wish that every Catholic would spend the necessary time on Saturday night or Sunday morning to prepare himself, by a study of the proper of the day, for the fulfillment of his Sunday duty with joy and understanding.—J. G. G.

New Elementary Latin

By B. L. Ulman, Ph.D., University of Chicago, and Norman E. Henry, M.A., Peabody High School, Pittsburgh, Pa. 1929. The Macmillan Co., New York.

The problem of spirit plus form has taken on interesting applications since the famous Classical Investigation opened up the necessity, and the flock of interesting new textbooks make the work of the Latin teacher refreshingly alive with even the most skeptical Latin class. Interesting in their own right, urgent in the relation of Latin to practical life, they sometimes lose sight of the necessary solidity of the subject to lose themselves in the charming bypaths into which it may lead. A pretty story may delude the junior scholar from realizing how difficult Latin can be—but is such delusion, after all, a sinful fraud?

And so I admit candidly that I like the new approach, and that I should enjoy giving Ulman and Henry's new Latin series a trial in my classes, because it leads one into the inner circle of Latin *per se* with such charming informality; it embodies the clear-sighted wholesomeness that was Rome with an almost Greek enthusiasm; and it seems able really to teach the reading of connected Latin, the aim *super omnes* in the scheme of a Latin teacher. An entire page of Latin in each lesson provides for that.

The Latin readings, let me add, are encouragingly related to the vocabulary and to glimpses of actual Roman life rather than hodgepodes of the farmer and the sailor, which only bring out the more pointedly, that Latin is a dead language.

The first of the series is especially pleasing. Its syntax development is logical, organized, and well applied, intro-

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Washington Correspondence

Francis M. Crowley*

The Board of Trustees of The Catholic University of America has approved the proposal of the Rector calling for the establishment of a definite line of demarcation between the graduate and undergraduate departments and a complete reconstruction of the courses. The board reserved a decision on the proposal of the academic senate to establish an autonomous graduate school. The Dean of the new school would supervise the work of all graduate students, propose lines of research, provide equipment and facilities, and stimulate the spirit of research.

The Rector was also authorized to proceed with the construction of a new faculty building, the approximate cost of which will be \$200,000. Other building projects now under way at the university include the new School of Music Building, being erected near the National Shrine of the Immaculate Conception; the \$1,000,000 La Salle College of the Christian Brothers, half of which is in Maryland and half in the District of Columbia, and the \$500,000 seminary of the Josephite Fathers.

The Division of Intellectual Cooperation of the Pan-American Union has just issued the tentative agenda of the Inter-American Congress of Rectors, Deans, and Educators, to be held at Havana, Cuba, on February 15, 1930. The Inter-American Institute of Intellectual Cooperation was established "to assist and systematize the activities that tend to promote intellectual cooperation in the branches of science, arts, and letters between the nations of the American continent. The Havana Congress will consider such topics as interchange of professors, students, research workers, and cultural missions; methods of promoting mutual understanding through such studies as languages, literature, history, and geography, and cooperation among scientific, professional, and cultural bodies. The official languages to be used during the Congress are Spanish, English, Portuguese, and French. Copies of the agenda may be secured from the Pan-American Union, Washington, D. C.

On October 3, Secretary Wilbur, Department of the Interior, issued an order to the effect that the United States Bureau of Education shall be known hereafter as the United States Office of Education. An internal reorganization has been put into effect which calls for the creation of six administrative divisions to take the place of the ten divisions through which the work of the Bureau has been cared for in the past. Under the new plan the office of Education will have no administrative functions and will be entirely concerned with fact-finding, surveys, and research in the many fields of education.

A house of studies for theological students of the Franciscan Order, to be known as Holy Name College, is to be erected on a site adjoining the famous Franciscan Monastery, to which thousands of pilgrims go annually. It will cost approximately \$800,000, and will be completed about September, 1930. It will house 80 theological students who will pursue courses in the School of Sacred Sciences at the Catholic University. The new house of studies will be affiliated with the University, which will then have a total of 32 religious houses of study affiliated with it.

The November issue of the Journal of the National Education Association carries an announcement in boldface type to the effect that the reorganization of the U. S. Bureau of Education will not in any way affect the N.E.A. legislative program. The notice closes with the significant comment, "Every improvement in the Office of Education is a step toward the ultimate objective." Opponents of the Capper-Robson Department of Education Bill may consequently view with some concern the resolution passed by the educational committee

of the Supreme Council of the Scottish Rite Masons of the Southern Jurisdiction, during its recent meeting in Washington. It indicates a general renewal of the effort to provide some form of federal control. While it is clear that the administration is not favorably disposed toward the plan, signs are not wanting that as soon as Congress completes its work on the tariff that an effort will be made to secure a hearing for the Capper-Robson Bill.

Mr. Edward S. Harkness, of New York, recently donated to the Library of Congress, two collections of original documents dealing with Mexico and Peru at the time of their conquest and occupation by Cortez and Pizarro. The Library officials consider the gift priceless. It is claimed that the manuscripts contain much that was unknown to the earlier historians of Spain in the New World, and will provide the documentary bases for the recreation of the life of the early settlements established by the conquistadores.

The Brooklyn Tablet for November 16, carries the Annual Report of the Diocesan Superintendent of Schools, Very Rev. Joseph V. S. McClancy, for the school year, 1928-29. Published during American Education Week, it opens with a rededication of the teachers and the schools to the cause of American Catholic education. The development of the diocesan high-school system, the annual campaign for vocations, school costs, the diocesan normal school, and the extension of the elementary-school system, are some of the topics discussed. The report is well written, comprehensive, and thought-provoking. Administrators will find it worth reading.

The following publications on The Declaration of Independence and The Constitution of the United States may be purchased at the prices indicated from the Government Printing Office, Washington, D. C.:

1. The Constitution and Declaration of Independence, under one cover, 46 pages, with index, in good-size type and printed as Senate Document 112, 69th Congress, 1st Session, 10 cents a copy.
2. A facsimile of the Declaration of Independence, size 29 by 34 inches and suitable for framing, 15 cents a copy.
3. The Story of the Declaration of Independence, a 20-page pamphlet, as prepared by the U. S. Bureau of Education, 5 cents a copy. (Quantity rate, \$1 per hundred.)
4. The Constitution of the United States, as amended to December 1, 1924 (annotated), with citations to cases of Supreme Court, its several provisions, collated under each provision; 876 pages and bound in cloth, \$2.50 a copy.

Remittance should be made by check or postal money order, payable to The Superintendent of Documents, Government Printing Office, Washington, D. C. Do not send stamps.

The National Advisory Committee on Education has completed the preliminary work incident to its study of the role of the Federal Government in education, and the next few weeks will witness the inauguration of an extensive series of conferences and research projects. Members of the President's Cabinet are appointing representatives from their respective departments to confer with the Advisory Committee on educational problems, and it is expected that committees will soon be appointed by national educational associations to confer with the advisory group in matters concerning their interests.

Catholic educators will be interested in an editorial entitled "The U. S. Education Survey," recently released by the N.C.W.C. News Service. It throws new light on the reasons for Catholic representation in the advisory group, and the principles that govern such participation. Consult the following papers: Boston Pilot, Nov. 9; Brooklyn Tablet, Nov. 16; Catholic Columbian, Nov. 15; Catholic Standard and Times, Nov. 2; Catholic Bulletin, Nov. 9; The Guardian, Nov. 9; Southern Messenger, Nov. 7. If you cannot secure a copy, write to the N.C.W.C. Bureau of Education, Washington, D. C.

*Director, N.C.W.C. Bureau of Education.

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SAFETY AND SANITATION FOR SCHOOLS

The school building is the child's second home, and it behooves all of us to study and improve the surroundings of the child at school. A school building should be so located as to be readily accessible to groups of children. The dangers of traffic now have an important bearing on school location. The school should not be near railroads, abattoirs, factories, and similar conditions. The grounds should be well drained and the play area should be surfaced so as to be free from mud on wet days. In the grade schools there should be a minimum of 50 square feet of play area for each pupil, and additional ground space for gardens is highly desirable. Trees are not to be considered a necessity on the school grounds. They should never be near enough to the building to cast a shadow over the windows. Landscaping should, of course, be done if there is room, but playgrounds are more important.

The exterior of the building should be planned to be as attractive as possible without interfering with the natural illumination of the rooms. No grade school should have more than three floors. Of course, the building should be fireproof. The halls should be wide to permit natural ventilation and illumination. The exits from the building should be wide and it is very important that all doors in the building—in the rooms, in the halls, and to the outside, should *open outward*. The doors leading from the building should be equipped with automatic foolproof devices which will open the door when pushed by any child. The reason for this is to prevent the piling up of children in case of panic. It is notable that in all the disasters of recent years in school buildings the great loss of life has been due to this piling up, either behind locked doors or in narrow stairways. The hallways should be well lighted and always have some natural illumination. The furnace room should have fireproof walls, ceilings, and doors.

Pure drinking water should be available in all schools. Of course, the drinking fountain is the sanitary way to provide drinking water for children. The fountain should never be located in toilet rooms; the corridor is the preferable location. One fountain to about 50 children is the best proportion. Many schools provide fountains which are as insanitary as the common drinking cup. The only satisfactory fountain is the type which sends the water from the side of the bubbler and delivers the stream of water obliquely. Any fountain which permits the child to cover the bubbler with his lips is to be condemned. If the proper drinking fountain cannot be provided, then paper cups should be used. If the ready-made paper cups are too expensive, children can readily be taught to fold a paper cup. The public's abhorrence of the common drinking cup is well established and deservedly so.

When possible, wash bowls with hot water and a supply of liquid soap should be provided in every toilet room. One bowl to each 20 children is the minimum number. The bowls should be the proper height from the floor for children's use. Up to the present time the paper towel is the only satisfactory drying material available for schools.

If children are to learn the fundamental health habit of the proper care of the hands after going to the toilet and before eating, the lavatory facilities should be kept attractive. This requires the close attention of the teachers and janitor.

Toilet rooms should be well ventilated and should be so situated that the sunlight will enter them during part of the day. Spotless cleanliness is the ideal. One toilet seat to every 15 girls and one to every 25 boys is the standard. It is unwise to use so-called disinfectants and deodorants. Cleanliness is the best deodorant and disinfectant.

TEACHING THE DEAF BY RADIO

The Eththeta Auxiliary Society of Oakland, Calif., recently installed a radio-teaching set at St. Joseph's Home for the Deaf in that city, making it possible for the 35 youngsters at the institution to hear the human voice for the first time in their lives. The set, which is designed to accommodate ten children at a time was built under the personal direction of Father James E. Case, S.J., of St. Louis University, for St. Joseph's School for the Deaf in St. Louis, Mo., where it was used with pronounced success through the past year.

The radioear-teaching set is in appearance like an ordinary radio cabinet, minus the loud-speaker attachment. In place of this it has a small microphone somewhat similar to an upright telephone stand, through which the instructor speaks to the class. Each desk is equipped with separate control, a device similar to the dial of a radio cabinet, enabling each child to regulate the volume of sound according to his per cent of hearing loss.

It is not generally known that even in congenitally deaf children there is a considerable percentage of residual hearing, but it has been found that "over 75 per cent of the so-called congenitally deaf children were found to have sufficient residual hearing as to be able to understand the normal conversational tone of voice by means of the radioear set, thus making it possible to teach the deaf the same as normal children."

ANALYZES LANGUAGE ERRORS

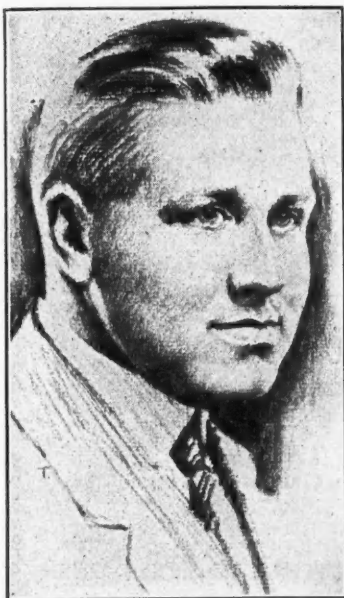
The University of Kansas Bulletin of Education for October (1929), includes an analysis of the frequency of error in grammar and sentence structure among selected junior-high-school pupils. The study was made by Miss Maud Ummel for her master's thesis, at the University of Kansas in 1928. She used the compositions of 348 junior-high-school pupils and she found that the types of errors predominating were: (1) faulty connectives, (2) obscure reference of pronouns, (3) confusion of form from similarity of sound and meaning. This category includes confusion of such words as *to*, *two*, *too*, *set*, *their*, *there*. These three classes contain 56 per cent of all the errors made by the entire junior-high-school group.

The errors occurring least frequently were: (1) Double negatives, (2) Wrong case of pronouns, (3) Lack of agreement of pronouns with antecedent. These three classes include less than 3 per cent of all the errors made by the entire junior-high-school group.

ONE METHOD OF TEXTBOOK SELECTION

Chicago has at the head of its parochial-school system two superintendents, Fathers Cunningham and Kozwolski. Assisting them are the Sister supervisors of over 50 orders of teaching Nuns. Each supervisor is responsible to the superintendent for the progress in scholarship of the community schools.

When a textbook is chosen, the superintendents notify each supervisor who in turn advise their teachers to try out the texts from the chief publishing houses during the fall and winter. In the spring the supervisor calls a meeting for the teachers to vote for their preference in the textbooks they have investigated. The choice of the majority becomes the choice of the community at the meeting of the supervisors. Each community is entitled to the number of votes commensurate with the number of classes taught in the diocese. In the choice for new geographies recently, the Branom and Ganey Geographies, published by William H. Sadlier, Inc., New York, were chosen by a large majority.



George Hossfield
the new
WORLD'S
CHAMPION

Other Championships
at the 1929 International
Typewriting Contest
Won on the Underwood

The World's Amateur
Typewriting Championship
won by Chester Soucek (Penn.)
at the rate of 118 words per minute

The World's School Novice
Typewriting Championship
won by Florence Bell (Ont., Can.)
at the rate of 91 words per minute

The American School Novice
Typewriting Championship
won by Belva Kibler (Ariz.)
at the rate of 88 words per minute

A complete copy of the official records
will be sent upon request.

For the 24th consecutive time
THE WORLD'S
TYPEWRITING CHAMPIONSHIP
has been won on the
UNDERWOOD



These are the fastest fingers in the world!

They are the miraculously nimble fingers of Mr. George Hossfield, World's Champion Typist, who has staged a remarkable comeback. Saturday, Sept. 28, at Massey Hall, Toronto, he typed for one solid hour at the astounding rate of 135 net words per minute—more than 11 strokes per second!

No other fingers achieved such lightning-swiftness combined with such bull's-eye accuracy.

It is natural that the new champion's fingers—and the fingers of every other World's Typewriting

Champion—have leapt into fame from the keys of the Underwood. No other typewriter can match its records for speed and accuracy.

Year after year, in contest after contest, it has been put to the most grueling tests imaginable by the fastest typists known—and the Underwood has never failed them.

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THE MACHINE OF CHAMPIONS



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of October 23, 1928,
March 25, 1924.

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Junglegym— The Climbing Structure

The playground equipment without a fault. Consider—absolute safety a proven fact. During the past five years approximately 15,000,000 child play hours have been enjoyed on Junglegyms without an accident.

Real physical education—no passive positions on Junglegym. Physically and mentally he is "on the go," building muscle, coordinating mind and body, developing courage, will power and self-reliance.

Junglegym Junior



Junglegym's little brother. The same principle and construction, but for the smaller children from 3 to 8.

A. G. Spalding & Bros.

Playground Department

Chicopee

Mass.



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Drawers Extra. Send for Catalogue

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Teacher's Chairs.....2.85

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Indianapolis, Ind.

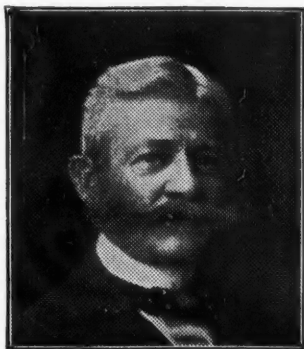


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Miles C. Holden, President

Springfield, Massachusetts

A CONFERENCE ON RURAL EDUCATION

A solution of the Catholic rural-education problem was advanced at the sessions of the seventh annual Rural Life Conference at Des Moines, Iowa, October 15, 16, and 17.

Reports of progress in the past year were brought up for discussion. The general advantages of the Sunday school, the week-day religious school, and the vacation school, a movement directed by Rev. Edwin V. O'Hara, and Miss Margaret Lynch of the National Catholic Welfare Conference, gave the conference a foundation on which to build its solution. The promising results of the religious vacation schools throughout the country have impressed upon the farmers themselves the need of religious schools. The school is the foundation of the parish, and the parish a medium for the social interests of the community. Since the outstanding economic difficulty is competitive marketing and underselling between individual farmers, it is the problem of the parish to unite the farmers in their common interests for cooperative marketing. The school furnishes an outlet for all the interests of the community. The contact of the children themselves with each other and with the families of the parish, wears off the edges of formality and makes for greater sociability. The rural school was the central theme of the conference to make clear that the cure for rural ills must come from the farmers themselves.

The Conference also investigated the methods in use in Catholic schools for adapting students to the rural environment. Catholic rural schools provided an exhibit for the occasion. Special mention was given by the conference for outstanding displays. The exhibit of St. Thomas Aquinas School, Watertown, Wis., was perhaps the largest display of any single school. Many of its articles still bore the prize ribbons won at the 1929 state and county fairs of Wisconsin. St. Jerome's School, of Louisville, Ky., contributed an illustrated poster which described the many uses of corn, from corn bread to soap.

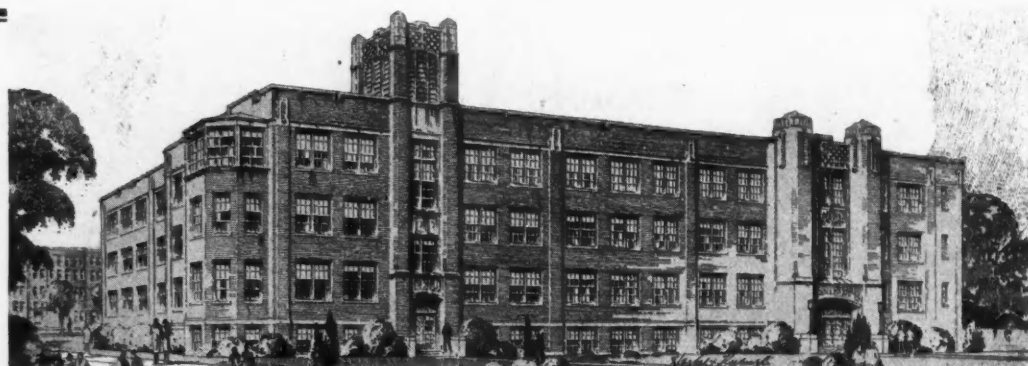
Holy Rosary School, La Motte, Iowa, provided one of the most delicate bits of display in their plaster-paris plaques. They were hand colored to show the veining and coloring of different leaves. From Holy Ghost School, Dickeyville, Wis., came pictures of their famous grotto, of their fine school, and of their school band. Holy Trinity School, Brainard, Nebr., presented a wooden model of their school building. Wisconsin had the best representation among the states in regard to the number of schools with exhibits at the Conference.

Two Iowa schools, St. Boniface High School, of Westphalia and St. Mary's High School, of Panama, had their student bodies present to arrange and decorate the exhibits of the various schools. St. Boniface school had among its posters one showing its fine \$70,000 building and another showing its 35-piece band. St. Mary's School used posters, winter bouquets, nature-study projects, and the school paper to tell of its activities. Rev. M. B. Schiltz, of Panama, Iowa, with the assistance of students of his school demonstrated for the Conference the laboratory aspects possible in every rural school. His record of transforming a struggling rural parish into a home of aggressive, enthusiastic children and parents defines the whole-hearted sympathy and interest in the community every Catholic priest should have.

A leadership which faces both economic and social problems is required if Catholic principles are to take root.

Rev. J. M. Wolfe, superintendent of the schools of the Archdiocese of Dubuque, Iowa, proposed a study of a model curriculum for the rural schools. As a starting point he suggested a questionnaire to survey the methods now in use in rural schools. By these means all those who are constructively interested could suggest definite solutions to rural educational problems. By plucking the best ideas proposed in the questionnaire, a model system could be adopted.

Rev. Felix Newton Pitt, superintendent of schools of the



MESSMER HIGH SCHOOL, Milwaukee

HERBST & KUENZLI, Architects

TEMPERATURE AND HUMIDITY CONTROL

THIS important problem has been solved in the following new buildings for which contracts have been made for the JOHNSON SYSTEM:

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St. Matthew's School, Allouez, Wis.
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Holy Trinity School, Bloomington, Ill.
John Baptist Catholic High, Bangor, Maine
St. Mary's School, Burlington, Wis.
St. Mary's School, Clinton, Iowa
Immaculate Conception School, Cedar Rapids, Iowa
St. Casimir's School, Chicago, Ill.
St. Joseph's School, Cudahy, Wis.
St. David's Addition, Detroit, Mich.
St. Joseph's School, Fond du Lac, Wis.
St. Mary's Springs Academy, Fond du Lac, Wis.
St. Ann's School, Francis Creek, Wis.

Mount Mary College, Milwaukee, Wis.
Columbus Club, Green Bay, Wis.
St. Peter & Paul School, Green Bay, Wis.
St. Thomas School, Kenosha, Wis.
St. Casimir's School, Kenosha, Wis.
St. James' School, Kenosha, Wis.
Holy Rosary, Kewaunee, Wis.
St. Bridget's School, Louisville, Ky.
Sacred Heart High School, Madison, Wis.
St. Mary's School, Manitowoc, Wis.
St. Peter & Paul School, Mankato, Minn.
St. Andrew's School, Manitowoc, Wis.
St. Joseph's School, Marinette, Wis.
St. Alexander's School, Milwaukee, Wis.

St. Barbara's School, Milwaukee, Wis.
St. Elizabeth's School, Milwaukee, Wis.
St. Gerard's School, Milwaukee, Wis.
St. Mary Magdalene School, Milwaukee, Wis.
St. Michael's School, Milwaukee, Wis.
St. Rose's School, Milwaukee, Wis.
Marquette University High, Milwaukee, Wis.
Sisters of Mercy High, Milwaukee, Wis.
St. Stanislaus School, Milwaukee, Wis.
Holy Angels High School, Milwaukee, Wis.
School for Dom. Fathers, Madison, Wis.
High School, Sisters of Providence, Norwood, Ohio
St. Catherine's School, Racine, Wis.
St. Edward's School, Racine, Wis.

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Milwaukee JOHNSON SERVICE COMPANY, Wisconsin

Authorities agree that the maintaining of proper temperature conditions in the school

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room is the important essential of a heating and ventilating system.

Louisville (Kentucky) Archdiocese, presided at the meetings. He stressed the importance of meeting the problems of rural and urban schools from all angles. Rev. Joseph Ostdiek, diocesan superintendent of schools at Omaha, Nebr., advocated higher education for rural children. His point of view introduced Rev. Sixtus Meyer, C.P.P.S., of Minster, Ohio, and Mr. George Farrell, of the United States Department of Agriculture extension-work bureau, who discussed the provisions for advanced education.

The attendance at the educational sessions represented every interest — priests from the neighboring cities and states, Sisters from rural schools with groups of their pupils. In the opinion of the high-school students who were present "the conference itself was a real experience." Besides supplying them with a survey of rural progress, it opened for them a wealth of new ideas and stimulated them with a new zeal, to enlarge their scope.

EDUCATION AND MORALITY

In the opening address of the ninth national Catholic congress, Cardinal Bourne, of England, made a strong plea for religious education as the remedy against the paganism so prevalent today.

"The main problems," says His Eminence, "are these: the preservation of Christian character in the mind of this country and the safeguarding of the Christian morality of its people. In other words: Are the English people to remain definitely Christian in the conduct of their lives?"

The Cardinal pointed out the inadequacy for moral training of schools which are forbidden to teach any definite creed. And he issued a warning against the results which such schools are producing. For instance, he referred to a letter he received during the last general election: "The writer evidently regarded birth prevention and the like of far less importance than the

possibility of a return of a labor government, describing them as 'really only side issues.'"

"The same want of clear perception is to be found constantly," said the Cardinal, "in our newspapers, when discussion arises as to immoral books, plays, and fashions. The real issue between moral self-control and immoral self-gratification is forgotten and ignored and toleration is claimed for conduct which leaves the real issue totally out of account."

Speaking of teaching ideals of Christian marriage. Cardinal Bourne said:

"A move in the right direction lies in the education given to girls in some of our leading Catholic schools. It has been realized that one half of the battle is gained if children are taught to think of marriage as their probable state, as a great mission full of possibilities, a vocation in every sense of the word. The oversteering of the physical side and the general discussion about nullity and birth control can be countered only by a great recall to the ideals of Christian marriage and the respect and the reticence that will follow. The young will respond to the attraction of a heroic ideal if it is put before them in all its glory; and many, both men and women, have to be heroic or to be lost to the Church in this critical time."

The special mission of the Catholic Church, as it appears to the Cardinal, is to strengthen and to uphold belief in the Divinity of Jesus Christ and to maintain the traditions of Christian moral life.

A VALID EXCUSE

Tommy offered the following excuse for tardiness:

"Please, teacher, I didn't know that I was late until after I got out on the street. You see, Dad set our clock by the radio and he must have got a western station, so our clock was a full hour late."

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Lackawanna, N. Y., Schools
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Not only for schools
but also for other public
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The Roosevelt School, pictured above, is one of four completed this year in Lackawanna, N. Y., all the outcome of three prior installations in 1923 and 1924.

Another interesting case is in Hackensack, N. J. An installation made in 1914 is still giving satisfactory service. For this reason the new school building finished this year is equipped with the latest improved PeerVent Units.

PeerVent offers a service backed by forty years specialization in heating and ventilation, and fifteen years experience in the combined

heating and ventilating equipment. Peerless, you know, is the originator of the Unit System of heating and ventilating, and the thoroughness with which it pioneered this field may be judged from the fact that its first year's installations are still giving satisfactory service.

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TENTATIVE PROGRAM OF THE CATHOLIC EDUCATIONAL ASSOCIATION OF PENNSYLVANIA

Philadelphia, December 27 and 28, 1929

Friday, December 27

- 9:00 Holy Mass and Sermon
 10:45 Opening Address
 11:30 Registration and Appointment of Committees
 12:00 Recess and Luncheon
 1:30 Paper: Development of an Adequate Course of Studies for the Preparation of Teachers of Religion—Rev. Paul E. Campbell, A.M., Litt.D., Pittsburgh
 Discussion: Rev. Patrick A. Collis, Ph.D., St. Charles Seminary; A Christian Brother; A Sister from Altoona
 2:30 Paper: Teaching Our High-School Pupils How to Study—Rev. Brother Clementian, F.S.C., A.M., West Catholic H. S.
 Discussion: A Sister from Scranton; A Sister from Pittsburgh; A Benedictine Sister from Erie
 3:30 Paper: How to Increase the Number of Vocations to the Teaching Congregations of Men and Women—Rev. John J. Featherstone, J.C.L., Supt. of Schools, Scranton
 Discussion: Rev. Joseph Butler, O.S.F.S., Northeast Catholic H. S., Philadelphia; Rev. Brother Eliphus John, F.S.C., A.M., La Salle College; A Sister from Harrisburg

Saturday, December 28, 1929

- Departmental Meetings, College Section,
 Very Rev. M. A. Hehir, C.S.Sp., Chairman
 9:00 Paper: The Value and Importance of Public Speaking—Rev. Michael A. Kelly, C.S.Sp., Duquesne University
 Discussion: Round-Table, High-School Section—Rev. J. J. Bonner, D.D., Chairman
 9:00 Paper: Vocational Guidance in the Catholic High School—Rev. Dr. Wm. P. McNally, Rector, Roman Catholic High School, Philadelphia
 Discussion: An Augustinian Father, Malvern Prep, Malvern; Rev. Thomas Cawley, Rector, Johnstown Catholic High School; Rev. F. X. Feeser, D.D., Rector, Harrisburg Catholic High School
 Grammar-School Section,
 Rev. Leo D. Burns, D.D., Chairman
 9:00 Paper: Importance of the Lower-Grade Teachers in the Catholic-School System—A Sister of Mercy from Erie
 Discussion: A Sister of the I.H.M., Philadelphia; A Sister of St. Joseph, Erie; A Sister of SS. Cyril and Methodius, Danville, Pa.
 Supervisors Section,
 Rev. J. J. Featherstone, J.S.L., Chairman
 9:00 Paper: Qualities and Duties of the Supervisor—Father Featherstone
 Discussions: A Philadelphia Sister; A Pittsburgh Sister; A Sister from Erie
 High School, Department of English,
 Professor Frank Rourke, Chairman
 10:00 Paper: Brief outline comprising: (a) Content of the Course; (b) The Qualifications of the Teacher; (c) A Plea for the Cooperation of the Other Departments of the High School with the Department of English to Secure Desirable Results. (Time allotted, 10 minutes.)—A Sister of Mercy, Scranton
 Discussion: (Time Allotment for each, 5 minutes.) Faculty Member, Northeast Catholic High School, Philadelphia; Faculty Member, Bethlehem Catholic High School; Faculty Member, St. John Baptist High School, Manayunk
 High-School Latin Department,
 An Augustinian Father, Villanova College, Chairman
 (Time allowed, 10 minutes)
 10:00 Paper: Brief outline setting forth: (a) Qualifications of the Teacher; (b) The Content of the Course; (c) The Method—A Jesuit Father, St. Joseph's High School, Philadelphia
 Formal Discussions: (Time allowed each, 5 minutes) A Member of St. Francis College; A Member of St. Vincent's College; A Redemptorist Father, Northeast
 Round-Table Discussion:
 Grammar-School Department,
 Rev. John J. Bonner, D.D., Chairman
 10:00 Paper: On the Teaching of Common and Decimal Fractions (Time allowed, 10 minutes)
 Demonstration: Teaching of Common Fraction—A Sister from Philadelphia
 Round-Table Discussion
 11:00 Round-Table Discussion in All Departments
 12:00 Recess and Luncheon

General Paper

- 1:30 Mental Measurements: Rev. Dr. James A. Reeves, Seton Hill College
 2:30 Business Meeting and Adjournment

DIOCESE REORGANIZES ITS SCHOOL CURRICULUM

The Catholic school board of the diocese of Louisville, Ky., introduced two new courses of study this year, vocal music and social studies, covering geography, history, and civics. The primary aim of the music course is to teach the children the music of the Church. Music will be taught 20 minutes a day in all the schools of the diocese.

The social-studies course, covering the work of the fourth to the eighth grade, is arranged on the unit basis.

A committee was appointed recently by the Catholic school board to make a study of all the current methods of teaching religion in the grades to make way for a course of study along modern methods.

The Louisville diocese has also introduced physical education in its grade-school curriculum. A Catholic recreation commission composed mostly of laymen, has been appointed to promote, encourage, and direct physical education and athletics. It has secured a full-time supervisor to carry out its mission.

In addition to its grade-school program, Rev. George Johnson, Ph.D., of the Catholic University of America, is directing a diocese-wide survey in the high and normal schools, which he expects to complete this year.

The Louisville diocese is also experimenting on the rural-school problem. Because of the failure of the experimental school last year, that plan has been dropped and, instead, they have opened a model school in connection with the community normal school to serve as an experimental school for student teachers and new methods of handling rural work in the diocese.

CATHOLIC SCHOOL BOARD

Chicago's Catholic School Board has brought about an effective unification of all the Catholic schools in the archdiocese of Chicago. It meets every two months to discuss the courses of study for the Chicago system planned by a committee of teachers from the various communities.

The board relies on Sister superiors for an analysis of teaching conditions in their communities and for suggestions for remedial measures. Under the impetus given by the school board, the movements for group piano teaching and parochial-school bands have gained great headway. The vocal program of mastering the Mass of the Angels and another Mass in all parochial schools has been adopted. Statistics show thirteen new schools in the archdiocese in 1928 and eleven in 1929, an increase of 5,000 children. The system has 243 grammar schools in Chicago and a total of 391 in the archdiocese. Of the 68 high schools in the archdiocese, 44 are in Chicago.

CATHOLIC EXPERIMENTAL SCHOOL

St. Patrick's School, Wichita, Kans., is being conducted as an experimental school by the diocesan school office. The diocesan superintendent of schools and a corps of superior teachers are developing a complete and well-balanced elementary school program. This is just beginning and it will take some time to develop it to a satisfactory point. This school serves as a laboratory, or experimental workshop, for the diocesan school office and it is hoped that in time St. Patrick's will become a model school which can be used for observation and practice teaching by student teachers in training. Ultimately, the diocese hopes to have in the City of Wichita a model elementary school which will be the finest of its kind.



L C Smith Operators Win Many Championships

A great many schools are equipped with L C Smith typewriters because of their mechanical perfection. During the past year L C Smith operators have won amateur contests in state, district and sectional groups. New records for speed and accuracy have been established.

The young man shown above established a new State Contest record of 104 net words per minute. This is the highest school rate in the United States.

L C Smith typewriters give speed

and stand up under the hardest kind of wear. The touch is smooth. There is no jamming of type bars due to ball bearing construction throughout. Also the constant lifting of a heavy carriage is eliminated because the type bars move down instead of the carriage moving up. A five key inbuilt decimal tabulator is included as standard equipment.

L C Smith typewriter has demonstrated its efficiency as a machine made for instruction and school work.

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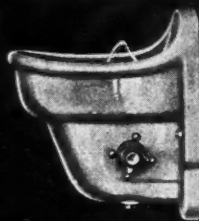
The Halsey W. Taylor Co.
Warren, O.

Why They're Health-Safe

It's not just an accident—this assured sanitation that Halsey Taylor fountains give. It's the practical, automatic stream control and two-stream projector—patented features that mean maximum health-safety and drinking convenience, to say nothing of freedom from servicing!

No. 603

Illustrated herewith, a popular-priced vitreous china wall type with all exposed fittings chromium plated—and all the exclusive Taylor features of course!



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Service
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Always
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It is always a pleasure to quote the words of a pleased patron, such as the Rev. Father Louis, Vice President of St. Anthony's Seminary, Santa Barbara, Calif., who writes:

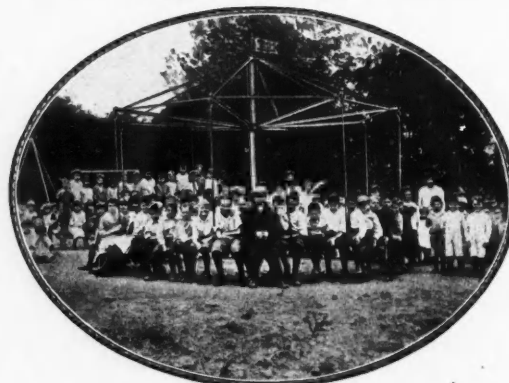
"The Super Service Cleaner is almost a necessity in this institution. For over two years we have used six of them. They have consistently and efficiently proved their worth in the most trying and varying situations. We would not care to be without them."

Super Service Cleaners are time and money savers as well as safeguards of health. Ask for a free trial.

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BETTER BUILT
Playground Apparatus



The photograph above illustrates the No. 500 Merry Whirl at St. Joseph's Orphanage, Grand Rapids, Mich. Note the large number of children that can be accommodated on the whirl.

Start to prepare your playground now.

WRITE FOR CATALOG AND PRICES

MITCHELL MFG. CO.

1707 Forest Home Ave. Milwaukee, Wis.

*How can a teacher influence
the will of her pupils after
they have left school?*

This is just one of the problems discussed in

The Training of the Will

By Rev. Johann Lindworsky, S. J.

Here is a comprehensive, yet understandable clarification of the will and a practical application of its action to the building of character. Ideals of permanent value, as the foundation of all will training, are set up. Interesting projects involving the will are included.

Price, \$1.80.

The Bruce Publishing Company
Milwaukee

New York

Chicago



The above is one of a series of safety posters for schools, published by the Safety Department of the American Automobile Association. They may be obtained free of charge from the local A. A. A. Motor Club or from National headquarters, Pennsylvania Ave. & 17th St., Washington, D. C. Lessons in Safety Education may be had from the same source

PROGRESS OF SAFETY EDUCATION

"No doubt much of the subject matter for safety education falls under the head of civics and health." So says W. S. Deffenbaugh, of the United States Office of Education: "Since city government is organized largely for the protection of life, health, and property, safety instruction can well be given in connection with the study of the various safety agencies of the city and with the study of the best ways of aiding the police, health, and other city officers in making the city a safe place in which to live.

"Many teachers have found that the materials and situations available in safety instruction afford a good opportunity of motivating the work of practically all the subjects in the elementary-school curriculum, that the subject matter for safety instruction lends itself to the project method, and that it can be taught in a practical way through various kinds of safety clubs. Among the organizations of this kind are junior safety councils, safety patrols, civic league, all of which afford a valuable means of putting into practice the principles learned in the classroom."

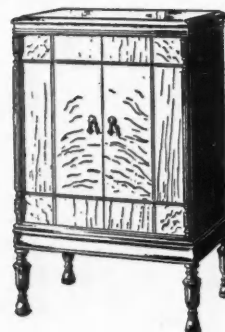


SOUTHERN PROVINCE INCLUDED

The southern province of the Sisters of Mercy, with headquarters at St. Louis, and houses scattered throughout the southern states, has been included in the recent amalgamation of the Sisters of Mercy in the United States. The name of the southern province was inadvertently omitted from the news article in the October number of the CATHOLIC SCHOOL JOURNAL. When the union of the Sisters of Mercy is completely effected, the body will be the largest group of Nuns under one general superior in the United States.

Victor Radio-Electrola
RE-45

All-electric radio and Victor
Record reproduction. List
price \$275. Less Radiotrons



Now "MUSIC IN THE AIR" is made significant!

The new Victor micro-synchronous Radio-Electrola crowns years of achievement in music appreciation work

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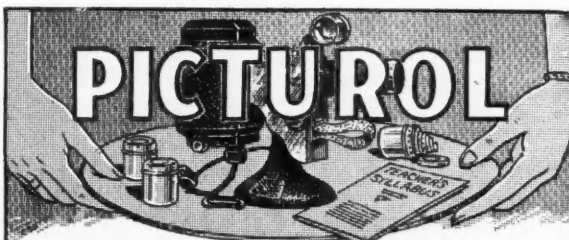
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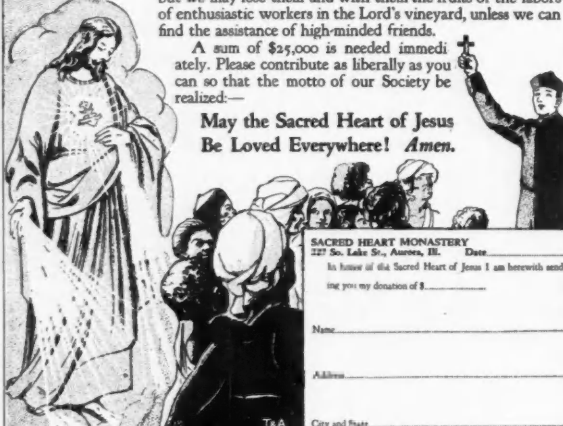
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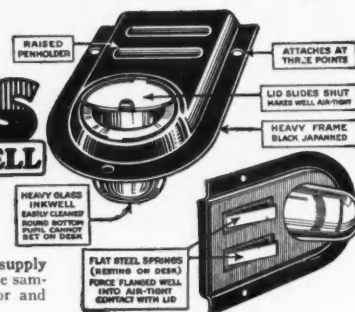
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BOOKS

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Under the title, "Practical Planning for School Food Service," the John Van Range Company of Cincinnati, Ohio, has issued a booklet of 30 pages containing a collection of useful ideas and information for public, parochial, private school, and college officials and school architects.

The booklet contains practical information in school food-service problems, on the planning of food-service facilities, the location in the building plan, and a series of typical school cafeteria arrangements. There are a number of photographs and plans of school restaurants and kitchens which have been planned and equipped by the engineering division of the Pick-Barth-Van Companies, now consolidated as the John Van Range Company. School officials and architects who are interested in cafeteria planning and equipment may obtain complete information and prices upon request.

The Cleanliness Crusade

This booklet covers a wide range of subjects in playlet form—the Pied Piper of Hamelin, The Motto on the Shield, The Veiled Princess, and others. Dr. Bonser of Teachers College, Columbia University, and Miss Alta M. Kelly, give the outlines and suggestions in simple form for a number of little plays which can be acted out by children to impress upon them the importance of the cleanliness habit in their daily lives.

The Cleanliness Crusade is an imaginative device for younger children up to the fifth and sixth grades. It is based upon the new project form of giving recreational instruction. There are posters for the schoolroom walls, storybooks to be read by the teacher or by the classes, to be reported on either orally or by essays. There are cards to be taken home so that the children's parents will join the teacher in her effort to promote better and more permanent habits of cleanliness. There are posters for the children to take home as reminders, and little

cakes of Ivory soap for each child. The material necessary for the Cleanliness Crusade including posters, cards, soap, as well as the book of playlets, will be sent by the Health Cleanliness Service, 80 East 11th Street, New York, for 46 cents in stamps to cover the cost of postage and handling.

Standard Colors for School Furniture

The Division of Simplified Practice of the Bureau of Standards, U. S. Department of Commerce, was organized for the purpose of eliminating a great number of unnecessary sizes, colors, etc., in manufactured articles. The Division has just made a report that is of interest to school administrators. This is a summary of the decisions of a conference of manufacturers, distributors, and users of school furniture held recently in Chicago.

The conference approved a standard for color of school furniture, including desks, seats, chairs, tables, library furniture, cabinets, kindergarten and laboratory furniture. The colors for stock varieties will be known as school furniture brown. Light and dark limits have been fixed, but a selected median shade is recommended.

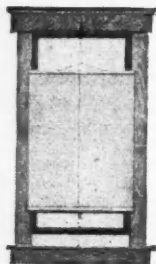
This simplified schedule will be submitted to the members of the industry, and when 80 per cent of the industry have accepted it, it will be printed by the Division.

Catholic Book News

The October issue of Catholic Book News, a monthly catalog of Benziger Brothers' publications, lists a number of books of special interest to Catholic schools. Church History, by Rev. John Lanx, M.A.; Introductory Studies in Newman, edited by Sister M. Antonia, B.V.M., Ph.D.; The Page of Christ (for altar boys), by Rev. Raymond J. O'Brien; Practical Aids for Catholic Teachers, by Sister M. Aurelia, O.S.F., M.A., and Rev. Felix M. Kirsch, O.M.Cap., Litt.D., are some of the titles that will appeal to Catholic teachers.

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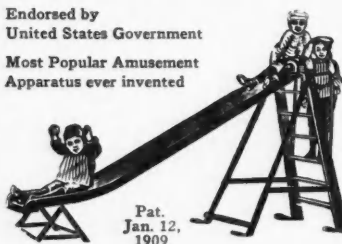
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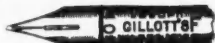
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